

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LIII

JACKSON, Miss., January 22, 1931

NEW SERIES
VOLUME XXXIII. No. 4

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R. B. GUNTER, Executive Secretary, Box 520
JACKSON, MISSISSIPPI

The Fourth Southwide Sunday School Conference

W. E. LEE

The Auditorium of the City of Jackson was the assembly place of the general sessions of the fourth Southwide Sunday School Convention held January 13 to 16.

At the opening hour on Tuesday morning the ushers were busy seating the gathering host as they came from every section of the southland. The song service was in charge of I. E. Reynolds, singing familiar songs from a souvenir song book provided by the Sunday School Board and presented to each messenger upon registration. Accompanying the singing on two pianos beating in perfect harmony were Bob Jolly and his sister, Mrs. Maxwell of Texas.

Dr. M. T. Andrews of Texas and Dr. Edgar Godbold of Missouri led in prayer. When the messengers were registered they were presented with a notebook, a pencil, program and the song book. These served as a great help in conserving the work of the meeting.

Dr. Van Ness in his opening address said the conference takes the place of the old Interdenominational Sunday School Association, the only southern state where any work of this old organization is being done is Mississippi under the leadership of Bro. Fred Long. It was felt that Southern Baptists should foster their own Bible teaching. So successful has been the efforts of the Baptists of the south that they now rank second in attendance of all the religious denominations, the Northern Methodists alone surpassing. Voicing the keynote of the conference, Dr. Van Ness said there are three things for which we stand and to which we adhere in our Sunday School work. First, a regenerated individual as the center of all God's work. Second, an open and understood Bible. Third, that every regenerated person is concerned about the interest of others.

Time was given for the announcements of the departmental conferences, which made up in a large measure the convention, to be held each day at a different place in the city under trained leadership. From these announcements it was seen that a feast of good things is in store for the assembly of Sunday School workers. So comprehensive is the program that the need of each one is provided for.

The morning session concluded with the first inspirational address by Dr. Chas. E. Maddry of North Carolina on "A Ministering Woman and a Grateful Saviour", based on the service of Mary in the anointing the feet of Jesus. Four truths were emphasized in the great address: (1) The most significant thing in service is the motive; (2) The Saviour has a large place in his store house for things the world counts as waste; (3) Jesus sees more in the service than does the servant; (4) The service of Mary was timely. The message proved a high point in the conference in that it pitched the program on a missionary note which all regard as fundamental.

Afternoon of the First Day

This afternoon, as were all the afternoon sessions, was given to the divisional conferences. In these conferences approximately 120 of the specialists in Sunday School had places on the programs in the various departments which gives an idea of the scope of the conference work and each messenger was urged in the announcements of the forenoon to find the place in which he is most interested. To the Pastors, who have every department at heart it was a source of regret not to be able to attend them all.

Evening Session—First Day

The song service of this session under the direction of I. E. Reynolds proved an inspiring period, a special feature of which were two numbers by the Bellevue Church Quartette of Memphis.

Our own Bro. Byrd expressed deep gratitude

at this conference coming to Mississippi and extended a word of welcome notwithstanding no welcome address had been provided for.

Dr. Van Ness in announcing the divisional conferences which will run through the entire day tomorrow, said that 1,300 were in attendance upon the conferences of this afternoon. A cordial invitation was extended to the Sunday School workers of the other denominations to attend the remaining conferences.

Time was given for the presentation to the conference the chairmen of all the committees looking after the interests of the meetings and the pastors of all the churches in the city.

The first address of Dr. Geo. W. Truett at this session was a recounting of his experiences on his visit to the mission fields of South America last summer. The nearly 4,000 listeners were thrilled as Dr. Truett spoke of the ready response with which his 88 gospel messages, 80 of which was through an interpreter, was met by the people on these mission fields. Particularly was this true in the Christian schools and colleges which have been established there. It was encouraging to hear Dr. Truett emphasize the truth that the gospel is still the power of God to save lost men as evidenced by the hundreds who responded even under his brief ministry among them. The gospel is the only solution for all the perplexing problems, with which all the nations of the world are now confronted, declared Dr. Truett. It was another high hour in the conference.

Sessions of the Second Day

This entire day was given to the divisional conferences, each of which was so largely attended as to have the appearance of an ordinary Sunday School convention. At each sectional conference a prayer and praise service was engaged in and an inspirational message was brought by an outstanding speaker among Southern Baptists. The sectional conference then reassembled in smaller groups for a more detailed consideration of the departmental work.

The inspirational addresses that claimed the deepest interest were those of Ex-Governor Pat. M. Neff of Texas in the Young People's and Adult Conference in the First Baptist Church in the forenoon and in the Church Administration Conference in the Presbyterian Church in the afternoon.

"The Influence of Personality in Teaching" was the subject of Gov. Neff's morning address and "The Prohibition Law" was discussed in the second message by special request, we being now at the eleventh anniversary of the writing of the law into the Federal Constitution. The address on Personality was interesting and thought provoking. The atmosphere created by the minister and the worshipers are primary factors in bringing the average individual to church, declared the speaker. He assigned as his reason for going to church, that he might breathe in the atmosphere those generate who have assembled to worship God. Personality was described as the golden glow emanating from people with whom we come in contact. All were urged to so live as that a wholesome atmosphere would so surround as to make those better who breathe it.

Governor Neff in speaking on the Prohibition law expressed no fear of its repeal so long as 28 Senators in the National Congress oppose it or so long as there are 13 opposing states. These he said would always be found. The fight in the days to come is not to be against its repeal but for its more rigid enforcement. Those who favor its repeal and oppose its enforcement are the "high ups" and the "low downs", who constitute a pitiful minority. The great middle class saw to it that the law was written into the Constitution and must now see that it is enforced.

Great weight was added to the program of the day by these two splendid addresses of this outstanding layman.

During the conference periods of the day but little loitering and visiting was observed in the lobbies or on the streets. Each messenger found his place in his particular conference, a spirit of interest and seriousness pervading.

At the evening service it was announced that 1,500 were enrolled in the conferences of today as there were 1,300 yesterday.

The text of Dr. Truett's sermon in the general conference tonight was Rom. 1:16, "I am not ashamed of the gospel of Christ for it is the power of God unto salvation to every one that believeth". The message was a masterful tribute to the Saviour revealed in the gospel and an emphatic declaration of the power of the gospel to save to the uttermost.

Sessions of the Third Day

With the afternoon session of today the class and demonstration work of the conference closed. There seemed to be no waning of interest, the attendance appearing to be as large as on previous days.

Among those appearing in the inspirational periods of the conferences were W. A. Gardner, Kentucky, and W. M. Harrell, Texas, in the Administration division; Dr. W. F. Powell in the Elementary; Dr. W. W. Hamilton in the Intermediate; Dr. G. S. Dobbins in the Adult, and Dr. R. G. Lee in the Church Administration division. Each of these brought practical helpful messages.

As the time passed both in the study periods and the inspirational hours it became more and more apparent that every teacher and every speaker were of one mind and it is that the Bible School is for the purpose of making the God and Saviour of the Bible regnant in the lives of men. The speakers in all addresses spoke to this end and every suggested method in the conferences had this for its purpose.

It was gratifying to the Mississippians in the conference to note those of this state whose ability is recognized in other states. Among these are Dr. W. F. Yarborough, Pastor at Jasper, Ala.; Dr. G. S. Dobbins, teacher in Seminary, Louisville, Ky.; Dr. T. L. Holcomb, Pastor First Baptist Church, Oklahoma City, Okla.; Dr. Edgar Godbold, Mission Secretary of Missouri; Mr. Arthur Flake, of the S. S. Board of Nashville, Tenn., all of whom were prominent on the program.

At the general conference in the Auditorium at the evening hour there was noticed no falling off in the attendance, the large audience filling the building. In the inspiring song service in the beginning of the hour, a pleasing feature were two numbers by the Mississippi College Quartette.

The divisional conferences having ended with the afternoon sessions the leaders were given opportunity to make report on the work of the three preceding days. These reports were interesting and encouraging. The conference, while not the largest, was pronounced the best of those which have gone before.

Dr. Van Ness was profuse in his expressions of appreciation for the adequate provisions made for the meeting by the people of Jackson, which were re-enforced by Dr. Truett, the speaker of the evening.

Dr. Truett in his third and last message sounded more loudly than ever the missionary note, which has pervaded all the conference sessions.

Three reasons were assigned as to why we should be intensely and unqualifiedly missionary. First, the authority of Christ. Second, the appalling needs of the world. Third, the safety of the church in the home land. Our work as outlined by the Saviour is missionary, educational and benevolent. How are we to go as we go down from this mountain top experience? asked Dr. Truett. (1) In the spirit of love. (2) In unwavering confidence. (3) In prayer, and (4) In sacrificial living.

Friday Morning

All who remained for the final session of the
Continued on page 5

Housetop and Inner Chamber

The country church problem will be solved by the pastors living with the people.—J. L. Hill.

I do not think much of pastor who has office hours and is not available at any other time.—J. L. Hill.

The most serious problem that we face in our church life is getting the young people to attend the church service.—Fuller.

Any book is new till you have read it and gotten its message, though it may have been written a thousand years ago.—J. L. Hill.

When Roosevelt was a freshman in Harvard he went to the pastor of a small church and asked the privilege of teaching a class of underprivileged boys.—J. L. Hill.

Brother Patridge, who recently finished his work in the Baptist Bible Institute, has entered upon his pastorate at Isola. He is also an alumnus of Mississippi College.

Dr. J. H. Winstead, our Mississippian who has been for a year or more at Pilot Point, Texas, has accepted a call to the church at Des Loges, Mo., and is already on the field, succeeding Dr. Theo. Whitfield.

Dr. T. D. Brown has resigned as Secretary of Missions in Arkansas, effective Jan. 24. He has also been acting editor of the Baptist Advance. Dr. Brown goes to the pastorate of St. Charles Ave. Church in New Orleans.

Pastor H. G. West of Ecru writes that the Northeast Mississippi Bible Conference is called off on account of the financial depression. The closing of the banks in Pontotoc County has precipitated a most serious situation.

Mr. Harry Emerson Fosdick is reported as saying that nobody can now accept the stories in Genesis as anything more than children's stories. In the meantime the facts recorded in Genesis are being confirmed by excavations in Palestine and nearby lands.

The New Orleans Christian Advocate had a most fraternal announcement of the Baptist Southwide Sunday School Conference held last week in Jackson. This announcement was given conspicuous position on the first page. Thanks for brotherly interest.

About the best turn we have seen in educational circles lately is that announced by Dr. Key, the president of Millsaps College, to the effect that hereafter students who make a grade of 90 and above will be charged only \$75 tuition. The regular tuition is \$100. Those who fall below 75 will be charged \$125. The reason given is that it is easier to educate a good student than a poor one.

Dr. Alldredge in his 1930 Baptist Year Book makes a list of the churches in the South which have large membership and shows that these churches had one baptism for each twenty-eight members, while the average for all the churches was one baptism for each 21+. In other words the larger the church the smaller the number of baptisms in proportion to number of members. The kingdom of God would be greatly helped by the larger churches dividing up.

After brother A. L. Goodrich accepted the call to Pontotoc, the Porter Memorial Church in Lexington, Ky., of which he had been pastor, called Dr. J. Archer Gray, but he has declined. Dr. Gray was for several years pastor of a Presbyterian Church in Lexington, more recently pastor of Everybody's Church in Lexington. He was baptized into the fellowship of Immanuel Church in that city by its pastor, Dr. J. W. Porter in December.

It is said that Dr. W. D. Powell has officiated at the dedication of 731 churches, and is still going strong.

Dr. J. C. Massee will assist Dr. M. E. Dodd in a revival meeting some time during the year at First Church, Shreveport.

The Mansfield Bible Conference held annually at First Church, Mansfield, La., is in progress this week. Dr. J. Norris Palmer is pastor.

Dr. Edwin M. Poteat resigns the pastorate of Second Baptist Church, Atlanta, Ga. He was for several years president of Furman University in South Carolina.

Dr. T. B. Ray writes that the Foreign Mission Board tried in vain to prevent an increase in its debt in 1930. The work has been kept in tact, though appropriations were necessarily decreased on account of the decreased income. See his financial statement in another part of the paper.

Dr. Charles A. Walker, who has been for several years editor of the American Baptist Year Book, published by the American Baptist Publication Society of Philadelphia, passed away recently, and his work is now being done by Danl. G. Stevens, Ph.D., 1701-03 Chestnut Street, Philadelphia, who requests that all minutes and other historical material be sent to him.

The Western Recorder has been doing some figuring on the gifts from churches in Kentucky which have the state paper in the church budget. These churches gave last year to denominational objects \$3.25 per capita, while the churches which did not have the paper in the budget gave only \$1.45 per capita. It looks like figures of this kind ought to open the eyes of the blind.

Mr. W. P. Phillips delivered a somewhat militant address to the pastors at the Administration Conference. He said the pastor is the key to the solution of Sunday School problems. Let him not complain about them but work at them. Here are some of the points of advice given to the pastor:

1. Understand your relation to the Sunday School.
2. Don't regard the church and Sunday School as separate and competitive organizations.
2. Don't regard the church and Sunday School administration.
4. Remove competition between the two services.
5. Retain church initiative and control.
6. Utilize fully the Sunday School organization in church ministry.

One of the interesting features of the recent Southern Sunday School Conference held in Jackson was the administration conference specially for pastors. We confess to a peculiar interest in what concerns a pastor and so we dropped in. Dr. P. E. Burroughs was in charge and said lots of good things. But his principal business was introducing other speakers. Dr. John L. Hill made an address on The Pastor's Reading. This is his specialty, and so he was at his best. He talked about Why and What and When to read. According to him a preacher should read for Inspiration, Information, Recreation, Fellowship, and to prevent Stagnation. In answering What, he said a preacher should read everything, including that which bears on his own work and that which is for the general reader. He specially commended History, Biography, Poetry and Fiction. When to read? Any time you can get it. He said also that the reader should register in some way his response to what he reads. That is what the margins of books are for. He recommended most of all a card catalogue of books read in which a summary of the contents of the book shall be made and kept.

The Executive Committee of the Southern Baptist Convention reports receipts for December were \$50,205.32.

Whenever a pastor takes to announcing sensational subjects for his sermons to draw a crowd, it is apt to be a case of administering oxygen to a very sick patient.

Pastor S. G. Pope reports 63 additions to the church at Shelby in the past year, 31 by baptism and 32 by letter. That's a good report, properly made and sent to the right place. Send yours.

To Mississippi Baptists: We are now entering upon the last half of our Self-Denial Month for the Baptist Bible Institute. The money is needed February 1. Do not neglect this worthy cause.—W. W. Hamilton, President, New Orleans.

In an article written by the editor upon request of the Sunday School Board for one of its magazines recently about the men and women Mississippi has furnished to the world, we knew there would probably be some omissions of names. Already we have found two names of some of our best missionaries which were left out, namely Mrs. Rosalie Mills Appleby and Miss Minnie Landrum, both of Brazil. We doubt not there were others also, for many good people have gone out to bless the world of whom we are proud.

Dr. Ellis A. Fuller of Atlanta spoke mostly to pastors at the Sunday School Conference. Some things he insisted on were:

1. That we must do away with duplicating programs in the Sunday School and church services. This applies to organized classes and departments.
2. Get it out of the heads of parents and children that the latter will be set against the church if they are made to attend.
3. Also the idea that a boy or girl can get nothing out of the sermon.
4. The preacher is not alone responsible for failure of children to attend church. The blame must be distributed. Help children to cultivate the highest respect for the preacher.

If there is one lesson which all of us need to learn from the financial hurricane through which we are passing, it is that it is a sin to waste money. We are now paying the price of this sin. God is not mocked; whatsoever a man sows that shall he also reap. More money is wasted in luxuries every year by Christian people than is spent on world evangelization. More goes for picture shows, tobacco, jewelry, needless adornment, joy riding and other useless or hurtful pleasures than is laid on the altar of God. Can men and women be Christians and do this? We need to give so much to God and to the promotion of his work that we will have none left to waste. It is a sin to waste money, and God will hold us accountable for every penny that is wasted. If men shall give account for every idle word, it will surely be required of us if we waste time or money which God has entrusted to us. Men need now to ask God for forgiveness for these sins of the past, and show repentance by changed manner of living. It is not meant here that those who now suffer most are most guilty. Far from it. Some of them are the very best people. But God begins his judgment with his own. He chastens those whom he loves. To-day if ye hear his voice, harden not your hearts.

—DR—

THE BAPTIST BIBLE INSTITUTE

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The following is a report of the work done by the Practical Activities Department of the Institute for the week ending January 10, 1931:

Assignments met	18
Workers at Assignments	18
People attending services	142
Sermons or addresses made	63
Number dealt with personally	78
Number professing conversion	15
Tracts, gospels, etc., distributed	121

—R. J. Armstrong, Jr.,
Secretary.

Editorials

OUR SOUTHWIDE CONFERENCE

Mississippians were proud of the privilege of entertaining a Southwide Baptist meeting. It has been about fifty years since we had this experience. Having no large cities it has been thought impracticable to undertake it, but Jackson has had a phenomenal growth for the past ten years and was proud to be chosen for the honor of entertaining so great and important a conference. And the visitors who came were lavish in their praise of the reception given them and the splendid way in which the conference was handled. This was due to the intelligent and fraternal cooperation between the local committee and the committee of the Sunday School Board.

The people of Mississippi showed their appreciation of the meeting being held in their midst by coming in large numbers to the conference. Everywhere you looked in any of the sectional conferences or in the general meeting you could see the shining faces of Mississippians, and many ex-Mississippians took occasion to come back home and were heartily welcomed. Our people have been greatly helped.

The program was thoroughly thought out and well balanced. Anybody interested in any department of Sunday School work could find in one of the places of meeting what he was looking for to help him be a better servant of Jesus Christ. We do not undertake here to report the convention. That is done on other pages by brother W. E. Lee and you will agree with us that it is well done. But even he could not report it all, for a man would have to be in a half dozen places at one time to do that.

The inspirational speakers were wisely chosen. They are men who have achieved success in their own churches or territory. The people will never get away from the impression made on them by the addresses of Drs. Truett, Maddy and Newton. Others in the divisional conferences have proved an abiding blessing.

Dr. Van Ness is a genius in organization. His work was manifest in the execution of the whole program. His lieutenants have been well chosen and they are all capable of magnifying their offices. Dr. Van Ness sounded the keynote in the opening address. He said truly that Baptists put stress upon the Regenerated Individual, The Bible and on Missions. The Sunday School organization is a means to this end.

The newspapers of Jackson were liberal with their space in giving publicity to the conference, both before its assembly and during its progress. The railroads were courteous and efficient in their handling of the people. Mr. Walter Byrnes, District Passenger Agent for the Illinois Central System, had a booth in the First Baptist Church and saw that everybody was speeded on his way comfortably.

On the first of January many of the railroads put back to work many men who had been laid off for months. Other industries are doing the same. This is not only an indication of improving financial conditions, but more especially it is an indication of the faith in the future which these captains of industry have. And it is a commendable effort on the part of these men and organizations to restore normal conditions.

The bonds which are being offered for sale by the Education Commission afford an opportunity for a good investment and for doing a great service to Christian Education. Write to Dr. R. B. Gunter, Box 520, Jackson, Mississippi, for information. Or better still send him exchange for the amount you wish to invest. We were told recently that a Presbyterian minister in Mississippi asked his son-in-law, who is a banker, to indicate to him a good investment. His son-in-law, who is also a Presbyterian, advised him to put his money into Baptist bonds.

THE REVELATION OF JESUS CHRIST Through Whom

This is the way the book of Revelation begins. It is thus proclaimed in the first line what we are to have in the book. It is John's summing up of what he proposes to give us in the book of Revelation. It is not to unfold the nature and character of Jesus, though that is one effect of the book. It is not what the grammarians call an objective genitive, but a subjective. That is the book does not propose to reveal Jesus to us, but it gives to us a revelation which comes to us by the lips of the Lord Jesus. It is a revelation of things which must shortly come to pass. It is a revelation which God gave to his Son Jesus Christ and he passes it on through the apostle John.

To Whom

It is a revelation which God gave Him to show to his servants, to those who were the property possession of Jesus and who genuinely serve him. It is not a revelation to be made to the world, but to the initiated. In the last chapter it is said "His servants shall serve Him and they shall see His face". The condition of seeing His face is service to Him. Jesus had before this been asked, What is come to pass that thou wilt manifest thyself unto us and not unto the world, and answered, "If a man love me he will keep my word; and my Father will love him and we will come unto him and make our abode with him".

Of What

John says, it was "of things which must shortly come to pass". Here is where a good deal of breath and ink have been wasted. Keep in mind that the things here revealed are not things which pertain simply to the end of the age. It is not a picture primarily of the closing up of the Christian dispensation. To make the prophecies in this book merely a description of the consummation of the world and the second coming of Christ is to miss most of the benefits that the book was intended to bring us. If it was to tell simply of things connected with the advent of Jesus, then the people who first read it and the people who have read it for nearly nineteen hundred years could get precious little comfort or benefit from it. And yet we are told in the opening verses, "Blessed is he that readeth, and they that hear the words of the prophecy, and keep the things that are written therein". And the reason given for its being a blessing to the reader is, "for the time is at hand". It was good for them to read it because it dealt with things that were "at hand", the same words John the Baptist used about the coming of Jesus and of the kingdom of God.

No, this book is not a revelation primarily of things that should come to pass in some indefinite, faraway day at the end of the age, but of "things which must shortly come to pass". But they were not things of temporary and ephemeral interest, but things which would unfold the purpose of God such as would be of permanent application and value. They are things which would be characteristic of all the experiences of Christians throughout the whole history of the churches. These things are fulfilled recurrently from generation to generation. In general these prophecies are of the perpetual conflicts in which Christians engage, and the final and assured triumph of the kingdom of God. They are meant to stimulate faith, to provoke steadfastness, to inspire hope and nerve us for the conflict. It is revealed that all that happens is according to the will of God, and under his supervision and direction. Just as Peter says: "Beloved, think it not strange concerning the fiery trial among you, which cometh upon you to prove you, as though a strange thing had happened unto you". However bad things may get to be, they have not gotten away from the control of God our Father. He uses all things to the profit of his children and the promotion of his kingdom.

The Method

The one thing distinctive about the book of Revelation is the method employed to make known the purpose of God. The method is by "signs", that is by pictorial representation. This

is indicated in the word SIGNIFIED. He sent and signified it by his angel to his servant John. To signify is to make a sign, or to make known by a sign. It would be more easily understood if we wrote and pronounced it sign-ify. The book of Revelation is a revelation in the sign language. This has an advantage and a disadvantage. A sign may be understood of all men on all the face of the earth. A clenched fist will be understood anywhere, whatever language a man speaks or whatever color he may be. A smile or a frown is intelligible by the whole human race. The disadvantage, if any, is that a sign may be understood only by the initiated. Every secret order probably has a sign, or signs which means nothing to the man outside, but means much to the man inside. A man from America may make himself known to the man in the desert by a sign, though each knows nothing of the language of the other.

This method of revelation is so important that it requires another article on Signs which you may read or not as you like.

—BR—

Dr. Gordon Poteat, for several years a missionary of the Southern Baptist Convention in China, but more recently a pastor in Denver, Colorado, has resigned his church and will return to China to teach in Shanghai College.

A widow in Jackson who is over 80 years old, writes that she is weak in body and purse but sends a check for the Baptist Bible Institute to Dr. Gunter, to show her interest in the work being done by this great training and missionary agency in New Orleans.

Mr. Geo. W. Card of the Sunday School Board in Nashville expresses great appreciation for the liberal space given to the recent Conference in Jackson by the local papers and the Associated Press. He says, "We cannot recall in any former conferences and conventions such liberality of newspaper cooperation". We ourselves appreciate his complimentary reference to the special edition of The Baptist Record.

The Baptist Bible Institute must meet a heavy obligation in the bank Feb. 1st. It is an emergency in the history of the Institute. This constitutes an opportunity for those who want to do the most good with their money. Southern Baptists have never had any agency which brought better returns upon the investment. Does the Lord want your help at this time? May his Spirit help you to see what good you may now do in this time of crisis.

If ever proof were needed that man cannot run his business without God, surely we have it in the present financial hysteria. All the slogans of economists are utterly futile for a time like this. Statesmen from the President on down have tried their hands at relieving the situation, but all in vain. All the advice of economists proves worthless, and we go from bad to worse. There was never as much money in the world as now, never as much in the banks, but the banks are failing and the financiers are helpless. A rumor started anywhere may break the best bank. There was never as much cotton made, nor wool grown, and yet people are going ill-clad and some of them without sufficient clothes. There was never as much wheat grown and put on the market, and yet people are going hungry. We have never read of so many suicides and most of them on account of financial troubles. Unless people turn to the Lord, there is no hope of times getting better. God is teaching us how worthless is money, how important it is to satisfy even physical wants. It is time for us to learn that man does not live by bread alone, but his wants can be satisfied by the favor of God, even when he walks through a desert.

—BR—

S. S. ATTENDANCE, JAN. 18, 1931

First Church, Jackson.....	641
Calvary Church, Jackson.....	802
Griffith Memo. Church, Jackson.....	388
Davis Memo. Church, Jackson.....	331
Parkway Church, Jackson.....	128
Northside Church, Jackson.....	50
First Church, Meridian.....	583

Offering—\$47.42

A BRAZILIAN FISHING STORY

Ernest O. Sellers

Mogy los Cruzes is a small city of a few thousand population out about 35 miles from Sao Paulo, Brazil, on the railway leading north to Rio de Janeiro.

One day, about twenty years ago, a resident went fishing in a nearby stream. History does not record how many of the finny tribe he caught, but, floating in the water, discarded by no one knows who, he found a mutilated copy of a Portuguese Bible.

Drying out its leaves he began to read for the first time in his life, alone and with his family, the only copy of the Word he had ever handled.

His first reaction was that if the book be true he no longer had need or use for the crucifix and other images in his home, so out they went. The next reaction, and a most logical one, was that if the book contained good news for him and his family others ought also to have the privilege of hearing it. So he invited into his home his friends and neighbors and they would read and talk about what they read. We must remember that up to this time neither he nor any of his friends had ever heard an evangelical sermon or attended a Protestant service of any sort. Indeed non-Catholics were looked upon as being either deceived, demented or else as citizens dangerous to the Republic.

Not long after this fishing experience Dr. J. J. Taylor, one of the first of the Southern Baptist missionaries to Brazil, came to Mogy los Cruzes to do some missionary work. He found a woman "believer" and preached to a small group gathered in her home.

Among those present was a small daughter of the fisherman. Running home she told her father about Dr. Taylor and that she thought he had preached from the same book they had been reading. Remembering some of Dr. Taylor's references upon investigation they soon arrived at the truth. Thereupon the fisherman and his friends got into contact with Dr. Taylor that they might learn the "way of life more fully."

In June, 1911, they organized a Baptist Church in that town consisting of forty members. Rev. F. M. Edwards, since deceased, another of that same group of early missionaries, was the pastor of the church for the first six months. They then ordained one of their members, John Baptist, to be pastor and have had ever since a native pastor. A lot was purchased costing seven "contos" (\$700) and a small building erected, all of it being paid for within fourteen months.

It was my privilege to be present one day last June when that congregation occupied a new and a larger building, with a fine pastor's home attached, costing about \$3,500, the congregation now numbering 142 members.

Everybody and everybody's baby was present; missionaries and native pastors from round about, former pastors and prominent citizens, an interested and an interesting crowd. The church enjoys the respect of everyone in the community, "from the highest to the lowest", to quote a city official.

It was an intensely interesting program—history reminiscences, greetings, Baptismal Service and special music. In the beginning they had no idea how to conduct affairs, their lack of decorum, mistakes and successes, all combined to make a fascinating story.

Two of the charter members were prominently present, one of them being the fisherman. I am sorry that I do not recall his name, but he along with the others was enjoying the occasion to its utmost.

The work in the state of Sao Paulo (about the size of Texas) as carried forward by our Southern Baptist representatives is now about 25 or 30 years old. There are 31 churches, 12 of them being full time, and they report over 3,000 members.

It was a cold rainy day I spent driving out to Mogy los Cruzes from the great city of Sao Paulo but the joy of that little congregation and this strange fishing experience combined make it one of the most vivid memories of my entire South American tour. The Baptist Bible Institute.

THOUGHTS ON WORSHIP

A Noble Way of Being Lost

Lost in worship! We are told this story about Mr. Gladstone, England's former prime minister: "On the day he had been ordered to form his cabinet for the government of England he went to church to observe the Lord's Supper. It was noticed that after he had been given the sacrament he remained kneeling at the altar rail. Other communicants went up and came back; but he kept his place, evidently absorbed in communion with his Saviour. He was there until the end of the service. He had lost all thought of man. The avenues of the senses were closed, and the soul was grasping the supreme realities in intimate experience of the presence of the Divine."

I know of nothing much more difficult than such abstraction in worship. Even in our church services there are so many distractions at the front that it is well nigh impossible for a would-be worshipper to become wholly absorbed in communion with God. Surely, the most important moments in a service are those silent moments in which the worshipper is given his opportunity for such uninterrupted heart communion. Mr. Spurgeon said that one of the most delicious experiences of the soul is to withdraw itself from every sensation, thought and feeling and to lose itself in worshipful touch with God.

There are two conceptions of prayer. One is that of our talking to God with our thanks, praises and petitions, and the other is that of being in communion with Him.

Mr. George Miller says that "Prayer is the whole being merged in the spirit of God."

Christ presents the same idea in his parable of the vine, in which He pictures the Christian as abiding, or "merging" in Him.

Mr. Miller says "The constant asking for something has a distinct downward pull on the life of the Christian. . . . Constant beggary shrinks our capacity. . . . There is nothing that increases spiritual capacity and depth of understanding like direct and disinterested communion with God." One of our hymns describes the soul as being "lost in wonder, love, and praise."

A World Wide Epidemic

The study of the great subject of Public Worship is taking wings for a world flight. Christian leaders in America are exploring the subject and writing books about it. It is in Europe that the movement is assuming the largest proportions. For centuries the Cathedrals and Episcopal churches have been treading the paths of the stipulated worship forms. Each Protestant denomination has been a law unto itself. Some of them have gone ahead in helter-skelter fashion.

But a change has come. Men of different denominations are opening the gateways of this vast subject of worship and are exploring its domain and discovering rich treasures. They are investigating the nature of worship and the best methods for observing it. They are ransacking the Bible for light and studying the worshippers and the worship therein presented. Very striking is the statement by Dr. Johnston Ross: "Here, then, is a widespread supernatural superdenominational movement for the building up of a right organization of that act of worship which Sabatier has called 'The Very Soul of Religion.'"

One of the most urgent questions today is How properly to conduct a worship service. The search for an answer is world-wide. Dr. Ross says "the old objection to forms and the old devotion to forms are both breaking down." He also says that "people are beginning to feel the truth of the Quaker dictum, 'Pure worship under the Gospel stands neither in forms nor in the formal disuse of forms.' We must get behind these external matters freeing ourselves as far as possible from prejudice and from an obstinate opposition to change, if we are to take an intelligently co-operative part in this quest for an ideal organization of worship—a quest which I cannot but feel is being laid upon us by the Spirit of God. For this yearning for more effective worship attaches itself to some of the most hopeful instincts of our time. On this continent,

where non-liturgical services are in the ascendant, there is a growing feeling in the pulpit that the time is ripe, not only for a more dignified and orderly service of public worship, but especially for a strong impression of truthfulness and sincerity in its total effect."

Imagine a church under the leadership of a pastor entering upon a season of intensive study of the subject of worship,—worship in secret as well as in public. See them as they study the history of worship and study the Bible for the teaching of this great subject. What a revolution would probably be brought about in that membership. Ask the average Christian to tell what he knows about worship and his embarrassment might surprise you.

H.

—BR—

Continued from page 2

conference gathered in the First Baptist Church. Dr. Van Ness was in charge and after a devotional service introduced Dr. E. P. Alldredge, who spoke on Maintaining the Spiritual Ideals in the Sunday School.

Keep these ideals before you:

1. That the whole word of God is for the whole needy world.
 2. That Christ is the only Savior, Leader and Lord.
 3. That every member of every church should be in his place of service.
- Another thing is to see and seize all the spiritual forces in the Sunday School. Some of these are:
1. Bible study, systematic and thorough.
 2. Constant prayer for yourself and others and for the work.
 3. Growing faith in the realities of religion.
 4. Building correct habits.
 5. Growing power in teaching the word, including a better understanding of it and better methods of teaching it.
 6. Cultivate spiritual fellowship with workers.
 7. Practice the habit of soul winning.
 8. Help others to find their places of service.
 9. Get a sense of stewardship learning to value and use material things only for spiritual ends.
 10. Cultivate the mission spirit, which is partnership with God in saving the world.
 11. Preserve the habit of worship.
 12. Grow in grace.

Dr. Alldredge also urged the rediscovery of the spiritual values of the Sunday School. Five of the greatest things in the world are in the Sunday School:

1. The Sunday School has the greatest single task in the world, namely getting the word of God into the minds of the people.
2. It has the greatest instrument to work with, the Word of God.
3. It has the most plastic material to work on, young people.
4. God has given us the greatest power in the world, a regenerated, consecrated personality.
5. We have the greatest field in the world. There are 22,000,000 people in the South not connected with the church.

The last speaker of the conference was Dr. Louie D. Newton, pastor of Druid Hills Church in Atlanta. He, like others, expressed great pleasure in his visit to Jackson and appreciation of the fellowship and hospitality shown him. His subject was the "Lordship of Jesus", our authority in religion. He said Jesus must have all or he will accept none. He quoted appropriately many scriptures in substantiation of the authority of Jesus.

He reviewed the various forms of authority which have been accepted as standards by some and gave reasons for rejecting them. Among these were ecclesiastical authority, authority of reason, the authority of conscience. He showed how the will of God as revealed in Jesus is the law of all nature and life and the foundation of science.

The meeting closed with prayer by Dr. Geo. W. Truett and the people went away to test all they have learned by application of it to the problems in their own churches.

IS IT "ALL OVER IN A SECOND"?

By H. H. Smith

A writer, discussing the subject of capital punishment, argued in favor of life-imprisonment as a substitute, saying: "When a man is executed, it is all over in a second, but if he is sentenced to hard labor in prison for life, he will suffer more and this form of punishment will act as a greater deterrent to crime than the death sentence."

Just now we will not discuss the subject of capital punishment, but there is an assertion in the statement quoted above that demands attention. Is it "all over in a second" when one dies? That may be the creed of some who live solely to gratify bodily appetites and can think of death only as it pertains to animal life. But even with the hardened criminal there is often "a fearful looking for of judgment." Death is a solemn thing to face. Even the holiest face it with awe. When we consider their life-long attitude toward religion, the number of condemned men who call for the preacher or the priest in the death cell is surprisingly large. A few die as they have lived, but most men instinctively believe in a hereafter, and though the wicked may hope that there is nothing beyond the grave to alarm, their fears are not wholly allayed. The story is told of an ungodly man who heard a sermon in which the preacher denied that there is such a thing as future punishment for the wicked. It so pleased him that he thanked the preacher for such agreeable views of the future, but added, "Can you guarantee it? If you will guarantee it I'll bring you a load of hay."

Dr. Torrey, the evangelist, said that, during a revival, a woman came to him and asked to see him for a private interview. He told her to come to the preacher's study the next morning and he would see her. There in the preacher's study she made this confession: "I came to this country from England eight years ago. I am a miserable woman; I am a murderer. Eight years ago I killed a man, and though I have succeeded in evading the law, life is a torment. I have several times contemplated suicide, but as I have stood by the lake ready to plunge in and end it all, I have had awful fears that death might not end it all, that I might have to pay the penalty in another world." No doubt that thousands have been kept from suicide by the same haunting belief that death does not end all. No, it is not "all over in a second." We cannot run away from ourselves; conscience is a part of us, and the poet voices sober truth when he makes the guilty man say, "Myself am hell." "I want to be hanged. The people I've killed come dancing into my cell at night. I can't get away from 'em," were the cries of a condemned felon who had confessed to the murder of fourteen men.

God tells us in His word that it is not "all over in a second" when we die: "It is appointed unto men once to die, but after this, the judgment." Reason tells us it is not "all over in a second" for the man dying for his crime, who, refusing to earn his bread by honest labor, robs and kills those who have faithfully toiled for their possessions. Conscience tells us that it is not "all over in a second" when the heart ceases to beat and the body grows cold. The Bible, Reason, Conscience,—a three-fold witness worthy of our acceptance.

Ashland, Va.

We have received from the Sunday School Board the third volume of Dr. A. T. Robertson's "Word Pictures in the New Testament". The other two volumes covered the four gospels and this one treats the Acts of the Apostles in the same way. We were eager to get into this book because we had used the others in Bible Study and were not disappointed in our examination of it. It is full of helpful interpretations, and will be particularly acceptable at this time as the Sunday School lessons for the second half of the year will include the Acts of the Apostles. It is more than the ordinary Sunday School help, and will be of lifelong value. It is a large volume and sells for \$3.50.

PERCENTAGES OF DISTRIBUTION OF SOUTHWIDE FUNDS—1931

The allocation of distributable funds for 1931 has been fixed by the Executive Committee of the Southern Baptist Convention (subject to approval of the Southern Baptist Convention) according to the following percentages:

1. Preferred Item (Southern Baptist Convention Bonds)	4%
2. Southwide Causes after deducting 4%:	
Foreign Mission Board.....	50%
Home Mission Board.....	23-1/3%
Relief and Annuity Board.....	7%
Education Board	3-1/3%
Southern Baptist Theological Seminary	3-1/3%
Southwestern Theological Seminary.....	5-1/15%
Baptist Bible Institute.....	3-9/10%
W. M. U. Training School.....	8/15%
American Baptist Theological Seminary	1%
New Orleans Baptist Hospital.....	2-1/2%
Total.....	100%

Note:

1. Southern Baptist Convention bonds were made a preferred item by action of the Southern Baptist Convention (see pages 77, 78, Convention Annual, 1930).

2. After the amount necessary for the preferred item has been secured, there will of course be no further deductions.

3. Designated funds will not, of course, be affected by the preferred item. All designated funds will be forwarded to the agencies to which they are designated.

4. The percentages given above will become operative February 1, 1931, for at that time receipts for January will begin to come in.

5. No charge is made by the Nashville office for handling Southwide funds.

Austin Crouch, Executive Secretary
Executive Committee,
Southern Baptist Convention.

STUDIES IN REVELATION

By

L. D. Posey, Itta Bena, Miss.

Chapter Six

Please read this chapter in Revelation before reading these notes.

Introduction.

First of all a word personal: With the space at my command in our paper, it is impossible to do more in these studies than give an outline of the wonderful things in this book. To my own church, I have taught these truths in detail with the privilege given any member to ask any question about any part not made plain. I then answer that specific question. My people believe what I have taught them, and to that extent that they will grant me the liberty to go any where and stay as long as two weeks to teach these same truths to any church or group of people who want to know them.

When properly understood, instead of the book of Revelation being an insoluble riddle, as most people believe it is, most of it is the most easily analyzed of any book in the Bible. Beginning with chapter six and closing with chapter sixteen inclusive, we have three groups of seven, which taken together give a continuous course of God's judgments visited upon the earth, with parenthetical chapters that go back and bring up and explain what has been passed over in the general plan. These three sevens are designated as "seals", "trumpets" and "vials", ("bowls in the revised version). The seventh seal is made up of the seven trumpets, and the seventh trumpet is composed of the seven vials. Coming between the sixth and seventh seals, is chapter seven which tells what took place following the opening of the sixth seal. In like manner between trumpets six and seven, we have chapter 10:1 to 11:14, telling what followed trumpet six. Then from 12:1 to 14:20, we are told what was taking place while the vials were being poured out. From 17:1 to 19:21, we have the great tribulation, the return of Jesus in conquering power, the battle of Armageddon and the overthrow of the beast or man of sin. Any school boy who knows how to diagram a compound complex sentence in English should be able to draw a diagram of

this much neglected book. Wherever I go and preach and teach this book, I carry my type-written copy which I have made for my own use, but which I permit any one to copy who wants to do so.

Chapter Six Studied.

In this study lack of space compels me to condense.

The location of the scene in this chapter is the same as that of chapters four and five, which is heaven, but further advanced and directed toward the world.

On the opening of each of the first four seals, a horse and his rider are brought to view. According to reliable Greek scholars, the word translated "come", may with equal propriety, and often is, translated "go". The nature of the case requires that it be so translated here. The same authorities tell us the expression rendered "and see" does not occur, or is not found, in the best and most reliable Greek manuscripts. Then if these authorities are correct, and I am assuming that they are, with the opening of each of the first four seals, John heard one of the beasts (living creatures), say in tones of thunder "Go". This command of course was given to the rider on the horse.

In Bible symbology "horse" usually denotes "power", and carries him or it that which destroys the enemies of God and his people; or chastises God's people for their sins. The white horse of the first seal indicates righteousness; his rider with crown and bow indicate regal power and authority to conquer, but by judgments, though without the shedding of blood by the rider. The arrow indicates the piercing of the heart as the center of moral consciousness to bring repentance; and not to puncture the heart and let out the blood and cause physical death. "Cupid" with his bow and arrow is a mythical illustration.

To understand what it means, we must remember this is a judgment scene, and the time when God begins to pour out his final judgments upon the world and its inhabitants. The New Testament teaches plainly that "judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the gospel of God?" I Pet. 4:17. Those who have learned their Bibles as they should so as to understand the signs of the times, and are ready and looking for and wanting Christ to come, will have been taken out of the world at the rapture; and in this part of John's vision, he sees God's judgments visited upon that great class of worldly minded Christians who were not found worthy to escape all these things, and are left here to be humbled and consecrated by suffering. Isaiah said, "When thy judgments are in the earth, the inhabitants of the world will learn righteousness". Isa. 26:9. David said, "But God shall shoot at them with an arrow; suddenly shall they be wounded.—And all men shall fear, and declare the work of God; for they shall wisely consider his doings". Ps. 64:7-9. Again, "Thy people shall be willing in the day of thy power". Ps. 110:3. In this multitude will be preachers and whole churches that have spurned to declare the whole counsel of God, and who have refused to study this wonderful book in his Bible. Brother, are you in that class? If you are, you better get out before it is too late. I know what I am writing.

The horse of the second seal is red and indicates war. We are plainly told that the rider shall "take peace from the earth". We are moving at breakneck speed toward that point in world affairs, despite the war to end war and all the peace conferences. How people go on the rocks when they depart from God and his word.

The horse of the third seal was black and the rider had a pair of balances in his hand for weighing out food. Famine and pestilence always follow war. The American people in their haughty pride, never expected to feel the pangs of hunger, yet it is now abroad in our nation. "Pride goeth before destruction, and an haughty spirit before a fall". Prov. 16:19. Sin has brought us to our present condition, the borderland of the events of Rev. 6:6.

The horse of the fourth seal is pale and his rider is named "Death". Famine follows war, and death in every form follows war and famine. At that time death will take one-fourth of the world's inhabitants.

With the opening of the fifth seal, John saw the souls of the uncrowned martyrs of the last days. In reply to their query as to why their blood was not avenged, they were told to "wait a little season until their fellow-servants also, and their brethren, that should be killed as they were, should be fulfilled". Verse 11. Thus we see that in the last days there will be many martyrs for Christ. But how much better to be prepared for his coming, escape the martyr death, but have a part with him in his judgments of the unbelieving world.

With the opening of the sixth seal, world-wide physical disturbances occur, and the Modernists, the scientists, the evolutionists, the unbelieving preachers with their dancing, card-playing, high society church members have a UNION PRAYER-MEETING. But they pray to the rocks to hide them from the wrath of the Lamb, instead of praying to God and confessing their sins. I do not want to be at that meeting, do you? If you don't, then you better get right with God now, for you may not have much more time.

CONDEMNATION

"In the day thou eatest thereof thou shalt surely die". Gen. 2:17.

"She took of the fruit thereof and did eat and gave also unto her husband and he did eat". Gen. 3:6.

For this conscious, and willful disobedience, Adam, representative of the human race, with his wife, was condemned to eternal death; to immediate expulsion from the garden of Eden, and to a life of toil and suffering.

Cain was condemned for murder and "driven from the presence of God as a fugitive and vagabond in the earth". Gen. 4:12.

"The soul that sinneth, it shall die". Ex. 18:20.

"The wicked shall be turned into hell and all the nations that forget God". Ps. 9:17.

"There is no peace, saith the Lord, unto the wicked". Ish. 48:22.

"I will punish you for all your iniquities". Amos 3:2.

"Vengeance belongeth to God". Ps. 94:1.

"Vengeance is mine, I will repay, saith the Lord". Rom. 12:19.

"The Lord will take vengeance on his adversaries and he reserveth wrath for his enemies". Nahum 1:2.

"Fear him who is able to destroy both soul and body in hell". Mat. 10:28.

God cannot allow his willful, rebellious creature, man, to go unpunished except at the expense and sacrifice of his justice, which would encourage man to sin and open rebellion, resulting in the overthrow of his government.

Through all the ages whenever God's intelligent creatures have sinned against him and worshipped idols, he has condemned them to suffer punishment of some kind—famine, plague, persecution, slavery, disease, death.

"It is a fearful thing to fall into the hands of the living God" (sin-hating, sin-avenging God). Heb. 10:31.

"For our God is a consuming fire". Heb. 12:29.

Read Mark 16:16; John 5:29; 2nd Thess. 1:8-9; Jude 6th vs.; Rev. 20 7 to 15; Rev. 21:8.

"It is appointed unto men once to die—after this, the judgment". Heb. 9:28.

"All the world is guilty before God". Rom. 3:19.

"The whole world lieth in wickedness". 1st John 5:19.

"The heart of the sons of men is full of evil". Eccl. 9:3.

"Ye walk, every one after the imagination of his evil heart". Jer. 16:12.

"How then can a man be justified with God?" Job. 25:4.

Will try to answer this question in next issue of our Baptist Record, if there be "room for one more", at that time. —C. M. Shrerouse.

Stewardship Department

G. C. Hodge, Secretary

"Every member of every church contributing every week to every cause, in proportion to his ability."

SERMON BY J. B. LAWRENCE

(Continued from last week)

II. JEHOVAH GIVES A SUFFICIENT REASON FOR THIS COMMAND TO BRING THE TITHE INTO HIS TREASURE HOUSE—"THAT THERE MAY BE MEAT IN MY HOUSE."

1. These people had robbed God until His cause was suffering—His house was empty—His altars were neglected.

(1). They had turned in false reports of what they had made. The word "robbed" means to cheat, defraud—trip up. So they had paid in only a small part if any of their tithe.

(2). They had brought in the halt and the lame and the blind, changing the tithe where it was the best for the worst, and giving God the scraps. They had taken care of their own interests and allowed God's interests to suffer.

(3). They were denying God's claim upon them and refusing to recognize His right to the tithe. Their challenge is, "Wherein have we robbed God?" This challenge is based on the denial of God's claims. The man who today takes all and gives nothing to God denies God's right to any of his money.

2. How is it with us? Are we not robbing God by with-holding from Him that that is His?

(1). The Scriptures teach that we belong to God and that what we have belongs to God. (1 Cor. 6:10-20; Hag. 2:8; Deut. 8:18). We are His, bought with a price. What we have is His for He giveth us the power to get wealth.

(2). Do we not deny His right and challenge His claim when we refuse to admit that any stipulated percentage of our income belongs to Him? Do we not then place the whole matter of our giving within our own sovereign will? On specific offerings such as Paul referred to we may give as they purpose in our hearts, but the great law for financing the Kingdom is to lay by in store each week as the Lord has prospered.

(3). We must admit that we are not giving to God anything like the amount we should give. We are withholding from Him that which is His. This surely is not a grace.

a. The highest type of giving for a Christian is that revealed in the first New Testament church where they sold all they had and laid it down at the apostles' feet.

b. It is evidently God's purpose for this world to be evangelized and He is expecting His people to do it. They have been on the job two thousand years and it is little more evangelized today than it was when Paul passed away. Why? Christians have withheld from God the funds necessary to its evangelization.

(4). The result is that God's house is empty, the treasury depleted, the institutions of Christianity impoverished. If the 40,000,000 Christians in the United States tithed the amount given to the Lord would be something like \$2,250,000,000. With this amount 1,000,000 missionaries at a thousand dollars each could be sent out and there would be left \$1,550,000,000 for the evangelization of the home land. Take the Baptists of Missouri for instance, and their income as figured by government statistics is at least \$125,000,000. This would give, if every Baptist in Missouri tithed, \$12,500,000 for the work of evangelization. Dividing this equally between state and world-wide work and we would be able to do more than all Southern Baptists did last year and still have \$6,250,000 for work in our own state.

Why should we gape with surprise at those figures and declare them impossible when our Lord has done so much for us? Surely it is not too much to ask of Christians that they give God one dime out of every dollar that God gives them.

III. JEHOVAH GIVES A VERY STRONG INCENTIVE TO INDUCE MEN TO TITHE—"PROVE ME NOW HEREWITH AND SEE IF

I WILL NOT OPEN THE WINDOWS OF HEAVEN AND POUR YOU OUT A BLESSING THAT WILL NOT BE ABLE TO CONTAIN IT. AND I WILL REBUKE THE DEVOURER FOR YOUR SAKES AND YOUR LAND SHALL BE A DELIGHTSOME LAND."

1. There are spiritual blessings promised. "I will open the windows of heaven and pour you out a blessing."

(1). A failure to tithe grows out of a failure of faith in God. If we believe Him we will obey Him. Hence, a return to the tithe is a return to faith, and faith opens the windows of heaven.

(2). The Christian life is a unit and one cannot break down in his faith and obedience at any given point without breaking down in his relations to God. When these people refused to tithe they broke down in their relation to God. They shut the windows of heaven. A return to God on this point was necessary.

2. There are material blessings promised. "I will rebuke the devourer for your sakes, and he shall not destroy the fruit of your ground; neither shall your vine cast her fruit before the time in the field, sayeth the Lord of hosts. And all nations shall call you blessed; for ye shall be a delightsome land, sayeth the Lord of hosts."

(1). Here is a direct promise with no limitations placed on it. God says, tithe and I will bless you.

(2). It is a matter of faith on your part. If you believe that God means what He says, you will tithe, for He promises blessings that make it pay. I had rather have nine dollars with God to help me than to have ten dollars without God to help me.

(3). He promises a curse on you if you do not tithe. He tells these Jews that they have robbed Him, and because of this robbery they are cursed with a curse.

IV. WHAT IS THE PROPER METHOD FOR A CHRISTIAN TO PERSUE IN ADJUSTING HIS FINANCIAL RELATIONS TO THE LORD?

1. Make the tithe the minimum in his giving. In fact, one has not given anything until he has paid what is due. The command, "Lay by in store the first day of the week as the Lord has prospered you." So some per cent has to be fixed, why not the tithe?

(1). This percentage is to be figured on the gross earnings. I mean by gross earning just what the government means by gross earnings. We have been figuring out our income tax long enough to know how to figure. Let us not cheat God. That is what the Jews were doing and it is a great sin. Let us be honest in our money dealings with God.

(2). We should keep a separate account for the Lord's money. When we get any money put a certain per cent of it in a separate fund for the Lord. "Lay by you in store." This money is the Lord's and should be held in store for Him until the first day of the week—Sunday—when we go to God's house to worship, then take it as an act of worship and turn it over to Him.

2. This money is all to be brought into the treasure house of the Lord and given to Him. This has always been the divine plan.

(1). The properly constituted place was the temple in the Old Dispensation. The place under the New Dispensation is the church. This fund is holy and is not to be used for anything but the propagation of the gospel and the advancement of the Kingdom. What you give to the Y. M. C. A., the Salvation Army, the Red Cross, and the various benevolent interests must come out of some other fund.

(Continued next week)

Dr. J. Dean Crain becomes pastor of Pendleton Street Church, Greenville, S. C.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Young People's Leader—Miss Frances Landrum
Col. Cor.—Mrs. D. M. Nelson, Clinton, Miss.
Rec. Sect.—Mrs. D. C. Simmons, Jackson, Miss.
Per. Service—Mrs. R. A. Kimbrough, Charleston, Miss.

Pres.—Mrs. A. J. Aven, Clinton, Miss.
Vice-Pres.—Mrs. G. W. Riley, Clinton, Miss.
Cor. Sect.—Miss Fannie Traylor.

Mission Study—Miss Margaret Buchanan, Blue Mountain, Miss.
Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss.
Margaret Fund Trustee—Mrs. W. J. Davis, Jackson, Miss.
Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

A W. M. S. President dropped in to see us a few days since while in Jackson attending the S. S. Conference. Although her visit was short, I found that her missionary society had doubled its membership within the last few months and her plan is to enlist every woman member in her church in the missionary society. Ordinarily, any of us would be satisfied with the number she has already enrolled, but she has a vision of a lost world and will not be satisfied until every woman is enlisted in the great task of "letting the world know". Mrs. Earnest President, what is your aim for 1931 and what are you undertaking to do through your missionary society?

Here is an encouraging note from an associational superintendent: "Somehow I believe this will be a year of SERVICE! Very few banks are left in north Mississippi, and our churches, W. M. U.'s and church members are heavy losers—still our women are undaunted, and I have had notes from several saying that opportunities were greater for service than ever before and we shall do more. God works in mysterious ways His wonders to perform". With such a spirit Mississippi women will make progress in the bringing of His Kingdom this year.

The following comes from a very small society: "The W. M. U. of Burnside Baptist Church met Jan. 5th for first meeting of New Year. Everybody seemed in readiness for a good year's work. Officers were at post of duties, committees were appointed and a complete line of work planned out by our first business meeting. We are grateful to our president, Mrs. Myatt, for her untiring leadership of last year—we feel that the Lord has directed her in her efforts. We pledge ourselves to co-operate with her and do more for the Master's cause the following year. We pray that our motto will be, 'serve that the world may know the Saviour'. This is the spirit that wins."

I have had several enquiries about the Intermediate G. A. House Party that we made tentative plans for last March. I am glad the girls have this continued interest. Instead of holding this House Party in the spring we have planned to call it in the Fall of 1931. That will give the girls a longer time to work on their "Forward Steps", consequently we are expecting a large number of Queens to be in attendance. Another reason for extending the time, our newly elected Young People's Leader will not be with us until June and certainly we want her to have a large part in this meeting.

Another note that will be of interest to the stewardship leaders: "Our union constantly stresses weekly proportionate giving as being Scriptural". Let us keep on keeping on until all our women give proportionately.

Limestone College, Gaffney, S. C.,
Jan. 4, 1931.

My dear Friends of the W. M. S.:

We so appreciate your sweet remembrance of us on Christmas. What would we do without the splendid W. M. U. women? Daddy spoke a great truth when he said that they were the "salt of the earth". It is they who have made it possible for him to return to his beloved work in China. To them I owe my wonderful opportunities here at college and I intend to make the most of them. Some day I hope to prove myself worthy of all your help. There are so many girls who are longing for an education and cannot afford it. I feel so greatly blessed.

Daddy writes us of the wonderful opportunities for service in China and of the great need for more missionaries. I eagerly await the day when I shall be prepared to go back and carry the glorious message to my Chinese brothers and sisters. I am more fortunate than most missionaries in that I am already acquainted with the language and it will be just like going back home. I love my work at college and enjoy every phase of life as I go along, but I cannot help but look forward with anticipation of the time when my face shall once more be turned toward China.

Thank you again for your lovely gifts to us. I hope that 1931 will be most successful for each one of you.

Lovingly and prayerfully,
Ruth Anderson.

Limestone College,
Gaffney, S. C.,
Jan. 4, 1931.

W. M. U. of First Baptist Church,
Jackson, Miss.

My dear W. M. U. Friends:

It was kind and thoughtful of you to have sent us that lovely box. The clothes, powder compacts, scarfs and everything come in so handy. I am afraid that I am not worthy of all that the W. M. U. is doing for me. I try to do my best in everything, whether work or play.

If it were not for the ladies of the W. M. U., thousands of people in foreign lands would die without a chance to hear about Christ. Even though you yourself cannot go to the field one certain way is to give money to send others. That is what you have been doing and by your help my own dear mother and daddy were sent back to the work which is so close to their hearts.

Thanking you again for your kindness, I am yours sincerely,
Florence Anderson.

We are urging a study of a Home Mission Book prior to the Home Mission Week of Prayer the first of March. We are printing a list below from which you will do well to choose.

We are printing letters from two Margaret Fund girls to one of our missionary societies. You will note what an opportunity we have in mothering these children of our missionaries.

Below you will find a notice from the Pickens W. M. S. regarding the History of Mississippi Baptists. I am sure the reading of this publication will help us to appreciate the builders of our great Baptist work in our State. We do not include this in our mission study course, therefore cannot give awards for it. However, in our study, the great objective, is to gather knowledge and inspiration.

From Pickens W. M. S.

The Pickens W. M. S. passed the following in regular business session:

"Realizing the great value of the History of Mississippi Baptists recently published by our pastor, Rev. J. L. Boyd, we commend it to our people generally in the state as a treasure of information about our denomination's progress. We also commend it to the Woman's Missionary Societies as a splendid book for study, as it contains a full and complete account of the Woman's Work in the state, from the earliest times to the present. We feel that Brother Boyd is making a generous offer to the women in proposing to sell the book at a discount of 10% when it is ordered in lots of five to be sent to one address."

Mrs. J. H. Willis, Prest. Soc.
Miss Una Montgomery, Chm. Com.

We have been honored by many callers in the office during the S. S. Conference. We appreciate your interest in this department of the work and we are counting much on your loyalty and support. Sorry we missed seeing some friends that came in.

Our next important date for the Woman's Missionary Union of the South is March 2-6. That is our Week of Prayer for Home Missions. We have been accustomed to calling this "Self-denial Week". Friends, if we make it such, we must begin now to talk with the Lord about it daily. We are in need of sacrificial leadership, if we are to make Him known to the world.

The following list has been quite recently compiled by Mrs. Una Roberts Lawrence. Three copies are enclosed, as you may care to furnish one to your state paper and one to the Baptist Book Store.

New Home Mission Books—1930-31

For Men's and Women's Classes:

The Gospel Among the Red Men—Hamilton—50-1.25.

Story of Baptist missionary work among the Indian tribes of Southern Convention territory.

Trailing the Conquistadores—Inman—.60-1.00.

A comprehensive review of the history, cultural development, political relationships, social, economic and religious forces of these islands. Written in a charming, vigorous style that will appeal both to the student and to the casual reader of missionary literature.

For Young People:

Between the Americas—Stowell—.60-1.00.

A popular book on the West Indies portraying the countries, their peoples, needs and opportunities for religious development.

Intermediates:

West Indian Treasures—Hulbert—.75-1.00.

The best book of this year's group on the West Indies. A splendid presentation of the countries of the Caribbean with history and life of the people graphically told for boys and girls. Any leader will rejoice in this book.

Juniors:

Sugar is Sweet—McConnel—.75-1.00.

Stories and programs on the countries of the Caribbean region. Needs supplementary story material from Cuba for Christ and other literature on our own Home Mission Board work in Panama and Cuba.

Primaries:

Children of the Sea and Sun—Wagner—.75-1.00.

A delightful book of stories and program plans on the island countries of the Caribbean. One of the best we have had.

Helps for leaders may be had on the Adult and Young People's books for 25c each. Additional helps: Caribbean Picture Sheet 25c; Primary Picture Stories 25c per set; Negro Picture Stories; Little Neighbors Pictures and Stories; Playing Together; Young Americans.

Write to Home Mission Board, S. B. C., 310 Red Rock Bldg., Atlanta, for additional helps on our S. B. C. mission work in the Caribbean.

Order all books from your State Baptist Book Store.

Hudson Taylor, one of the world's greatest missionaries, founded and conducted a mission program in China which probably has reached more people and saved more souls than any similar enterprise. It was and is supported wholly by faith in God. He said, "God's work done in God's way will never lack God's supplies".

The Baptist Record

Published every Thursday by the
Mississippi Baptist Convention
Board

Baptist Building
Jackson, Mississippi

R. B. GUNTER, Cor. Sec'y.

P. I. LIPSEY, Editor

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advance

Entered as second-class matter April 4,
1918, at the Post Office at Jackson, Miss-
issippi, under the Act of October 3, 1911.

RENEW PROMPTLY: Please send in
your renewal promptly and give your old
address as well as the new when writing us
for a change. If you do not send in your
renewal your name will be dropped from
the list.

Obituary notices, whether direct or in the
form of resolutions of 100 words, and mar-
riage notices of 25 words, inserted free. All
over these amounts will cost one cent a
word, which must accompany the notice.

East Mississippi Department

By R. L. Breland

"For We Know"

Recently in this column appeared
an article under the caption, "We
Understand." Now let us talk about
some things that the Bible says we
know. It is a delight to the soul
to have a knowledge born of faith
that makes us know many things
that cannot otherwise be known.
Life would be bare and the future
would be a blank mystery without
this wonderful knowledge.

In the first place we will mention
what John says in I John 3:14, "We
know that we have passed from
death unto life." This is a plain
and emphatic "We know." John
writes again in I John 5:13, "These
things have I written . . . that ye
may know that ye have eternal life".
Nothing can be put in plainer lan-
guage than these passages put it.
There are certain evidences required
in each statement: in the first it is
"because we love the brethren", and
in the second it is "unto you that
believe on the name of the Son of
God". So love and faith bring the
knowledge. This is a fine thing to
know, that we are saved.

Then another "We know" that is
just as emphatic as this one is
found in Psalms 8:28, "And we know
that all things work together for
good". How wonderful! Whatever
comes or does not come, it is for the
Christian's good; for the qualifying
clause here is "to them that love
God". If "We know", as we may,
that we are the children of God
there will be no uncertainties or ac-
cidents in our lives, but we know
that it is the working together of
all things by the mighty hand of
the Father and that for our good.
Dark clouds, depressions, bank fail-
ures, as well as success and joy,
take on new meaning when we un-
derstand and believe this wonderful
text. This is applicable to this pres-
ent life, this present moment, these
gloomy days. God is compelled to
give us failure as well as success,
darkness as well as light, sorrow
as well as joy, rain as well as sun-
shine in order to bring the best for
us and the best out of us. This is

Scripture and just as true as the ex-
pression, "God is love". Believe it.

Again we have a very reassuring
"We know" in 2 Cor. 5:1, "For we
know that if our earthly house of
this tabernacle (this mortal body)
were dissolved (if we die), we have
a building of God, an house not
made with hands (the resurrected
body), eternal in the heavens". The
future loses its mystery to the child
of God. Faith makes us know that
the body will rise and that we will
have a new body. Also beyond in to
the joys and glories of heaven itself
the "We know" is taught in the
blessed Word. Doubt, darkness,
mystery and fear vanish as to the
future, for we know what is coming.
We may not, yea do not, know it
all, but we know that which we need
to know—that we live after death,
that the body shall rise and have a
new body like unto the Lord's glo-
rious body and that the saved shall
all go to heaven and be forever with
the Father.

So, then, we know that we are
saved, if we are; we know that God
will take care of His children while
here on earth and give them His
best, and we know that we are saved
and will spend eternity in the
Father's house in that land of "The
Unsetting Sun". Hallelujah! What
more do we need to know? There-
fore, I know and am satisfied.

Notes and Comments

From a recent letter from Rev. C.
L. Breland, pastor of First Baptist
Church, Richmond, Ky., the follow-
ing is taken: "Our city has been
on a water ration for six months,
due to the drought, and within the
week we shall be compelled to have
water shipped to us by freight from
the Kentucky River unless copious
rains intervene". The drought is
unbroken in that part of Kentucky.

Glad to have two of our fine young
pastors locate in this part of the
state, Rev. J. B. Middleton at Eu-
pora and Rev. C. Z. Holland at Der-
ma. Both are among our most active
preachers.

The following announcement came
recently: "Announcing the arrival
of Harold Rhea on December 31,
1930, Mr. and Mrs. Harvey Gray".
Their home is near Graysport in
Grenada County, where Bro. Gray
is pastor of a splendid group of ru-
ral churches. Much joy to the
preacher Jr.

Died—Mrs. J. T. Stepp, age 58,
died at her home at Coffeetown, Jan-
uary 17, 1931, from an operation
followed by pneumonia. She was a
member of Coffeetown Baptist Church
and a good woman. She leaves her
husband, a number of children and
a host of friends to mourn her go-
ing. Her body was interred in the
Coffeetown Cemetery after services
by her pastor. May the Lord con-
sole the sorrowing.

A recent letter from Rev. E. J.
Hill, Memphis, has the following
words relative to his work at the
church where he serves as pastor
there: "I am delighted with my
new pastorate. The progress is won-
derful. We have reorganized our
work throughout. We have made an
every-member canvass, made a re-
ligious census, more than half our

members pledged and we have a
number of tithers. Our Sunday
School, B. Y. P. U. and congrega-
tions have more than doubled, with
14 additions. We have a few good
workers who are willing to follow
leadership and do the best they
know". Glad to have this fine word
from our old friend.

"Evangelism has failed in this
country". These are the words of
the Literary Digest recently. Such
slush sounds like the wail of a per-
son who thinks that God is dead,
or rather who does not know that
there is a God. Evangelism cannot
die, for it is the gospel; and the
gospel is the power of God unto
salvation. It is as impossible for
evangelism to die as it is for God
to die. Faith dies in some and then
there is no life in anything so far
as they are concerned. No, evangel-
ism is not dead, and if we will have
faith and push on with the blessed
gospel we will see the same results
that we did in the long ago.

A BAPTIST BIBLE INSTITUTE EXPERIENCE

Mrs. Lucille Lowman, Student

For several years different at-
tempts have been made to get work
started in Westwego. We have no
regular place to meet. For a while
we met on a house boat on the
bayou, but at present a private home
has been opened to us.

We have Sunday School on Sun-
day mornings, and a prayer service
during the week. Our Sunday morn-
ing services have an average at-
tendance of twelve, and our week
services of seven or eight.

A man and his wife attend who
especially impress me. They are
middle-aged, and neither of them
can read nor write. They are so
eager for the Gospel message, and
I've heard them repeatedly say that
their only opportunity to learn is
what we tell them.

We have a young Catholic mother
who attends regularly. She has lost
interest in her church, or at least
has not attended for some time. I
feel that we have a great responsi-
bility and opportunity in that fam-
ily, and I am praying that God will
use us to show her the way.

Mr. DeVille, a B. B. I. Student,
has charge of this work, and I am
so happy to have the opportunity to
help him. He took charge about
two months ago, and the work is
growing. There is a big field at
Westwego, five thousand population,
and only one Protestant church, and
that not active.

SCHOOL CHILDREN TO BE OF AID TO COMMISSION

One of the most important of all
the phases of the celebration of the
Two Hundredth Anniversary of the
Birthday of George Washington in
1932, is in connection with the pub-
lic schools of the nation.

To facilitate a program among the
public schools, Associate Director
Sol Bloom has been in contact with
leading educational authorities of the
country. One of the features con-
sidered is a nation-wide essay contest
and similar contests in oratory and
graphic arts. School superintendents,
teachers, organizations, representa-
tives of parochial and private schools,

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model for instructions or write for
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on how to proceed. Communications
strictly confidential. Prompt, care-
ful, efficient service. Clarence A.
O'Brien, Registered Patent Attor-
ney, 313-B, Security Savings and
Comm'l Bank Building (directly
across street from Patent Office)
Washington, D. C.

colleges and universities are formu-
lating plans whereby it is expected
that all educational institutions will
participate in this celebration. The
historical significance of George
Washington's services to his country
and the spiritual value of his ex-
ample as a citizen and an American
have always been of special interest
to the schools and their students and
as a result the Associate Directors
are preparing plays, pageants, and
other features to be used by educa-
tional groups.

Tree planting programs will be
encouraged so that there will be a
George Washington tree in every
school yard.

Wonder if the pistil on the corn
makes the stalk shoot?

1000
AGENTS

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For the quick relief of Burns and Scalds—
Minor Nose and Throat irritations—Simple
Neuralgia and Headache—Minor Cuts, Bruises,
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Pains—Muscular Soreness due to exertion,
Exposure or Fatigue—Hard Corns, Warts—
Insect Bites and Minor Skin Irritations: can
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Suffering*

A True
Hospital
Story

REPORT OF DECEMBER, 1930

Number of Patients..... 604
Days of Service..... 3,819
Free Days..... 944

Income:

Charity Gifts.....\$ 99.75
Program 1,012.77
Operation 23,234.45
Total \$24,346.97
Deficit 3,070.34

Expense:

Operation\$18,451.19
Cost of Charity..... 4,255.77
New Equipment..... 866.59
Paid on Debt..... 3,843.76

\$27,417.31

Failure in receipts from the Co-
operative Program causes us to
show a deficit. We hope January
receipts will be better.

Louise B. Smith

SOUTHERN BAPTIST
HOSPITAL

New Orleans, Louisiana

The Sunday School Department

SUNDAY SCHOOL LESSON

For

Jan. 25, 1931

Prepared by

L. D. Posey, Itta Bena, Miss.

—O—

Subject: Jesus Tempted.

Golden Text: In that he himself hath suffered being tempted, he is able to succor them that are tempted. Heb. 2:18.

If you want the best to be had from this lesson study, then read Luke 4:1-13, and Mat. 4:1-11.

Introduction

Luke passes over the baptism of Jesus with the bare statement of the fact and the incidents connected with it.

A possible reason for a difference in the order in which Luke presents the temptations from that of Matthew, may be because he was a Greek and writing to a Greek. That, however, is immaterial.

In the lesson before us we see the conflict for the kingship of the world. The Devil had prevailed in his attack upon the First Adam, and here we see his attack upon the Second Adam. That he failed in his attack is clear; but that he has not yet been driven from the field is likewise plain to every thinking man. That he will be completely overthrown is unmistakably taught in the New Testament. Just how far distant that glad day is we do not know; but revelation and current world events indicate that it is drawing near.

The Lesson Studied

In the study of the Temptation of Jesus we are confronted with one of the most profound theological questions that ever engaged the mind of man. That we shall never be able to fully comprehend it, we might as well admit; but where reason fails let faith repose.

We are forced to study the temptation and fall of Adam in order to appreciate most the temptation and victory of Jesus.

The conditions were favorable for Adam when he was tempted. He was in the most lovely place, surrounded by everything conducive to happiness and against the entrance of sin. Also, he had the power to resist temptation, and not sin. Not so with Jesus in the three climactic assaults made by the Devil upon him. True, he had the power to resist temptation and not sin; but for forty days he had been alone in the wilderness without food, and resisting one onslaught after another of the enemy. The nature of this struggle is left to the imagination, but that it was real, to my mind there is no doubt. Under the physical weakness of Jesus caused by his forty days fasting, the Devil assailed him at the very point where he drove the entering wedge of victory over our first parents. It was of self-gratification. "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat." Gen. 3:6. The Devil

knew that at the baptism of Jesus, the Holy Spirit had descended upon him, and God the Father had spoken out of heaven saying, "This is my beloved Son, in whom I am well pleased". Mat. 3:17. In the first temptation of Jesus, the Devil not only appealed to self-gratification as in the case of Eve; but assailed his Deity by questioning his Sonship. If he were God by virtue of being the Son of God, then he must have the power of God; hence, he said, "If thou be the Son of God, command that these stones be made bread". Luke 4:3. Here was a dilemma from which extrication seemed impossible. To assert his power and make bread of the stones and satisfy his hunger, would be to fall into the Devil's trap, and not trust God alone to supply his every need as he must do, if he was to be man's substitute. On the other hand to fail to assert his power was to apparently deny his Sonship. But Jesus met the issue by pointing to man's ever present source of help and said, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God". Luke 4:4. The Devil immediately seized the reply made by Jesus, and used it to tempt his faith in God's word or promise. That was another part of the temptation of Adam and Eve. God had said, "But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof, thou shalt surely die". Gen. 2:17. In regard to that "the serpent (Devil) said unto the woman, Ye shall not surely die". Gen. 3:4. They believed the Devil rather than God. So the next grand assault the Devil made on Jesus was from the pinnacle of the temple. There he commanded Jesus to cast himself down, and quoted, in a garbled way, a passage of scripture in an effort to force Jesus to show that he believed "every word that proceedeth out of the mouth of God". Again Jesus was in an apparent dilemma. To refuse to cast himself down, was to fail where Eve and Adam first failed; namely, lack of faith in God. On the other hand, to cast himself down would be to obey the Devil's command rather than God's, which was the very thing done in the Garden of Eden. But Jesus answered again by the word of God and said, "Thou shalt not tempt the Lord thy God". Mat. 4:7.

The third temptation involves not only an effort to undo Jesus, but also a question over which the critics have harped through the ages; namely, that there is no mountain from which all the kingdoms of the world can be seen. But radio activity has silenced them at this point. Jesus is the Creator of the universe,—John 1:3; therefore, he made the law of radio activity by which people now see beyond the earth's curvature. The Devil is "the prince of the power of the air"; hence, he knew that law. So from any mountain,—or even a plain, as for that matter,—they could see the kingdoms of the world. The world's

supremacy had been wrested from Adam and Eve, and thus far held by the Devil. He knew Jesus had come to restore it to its rightful owner; so he offered to surrender for one act of worship from Jesus. Granting for argument's sake that the Devil would have kept his promise, had Jesus accepted the challenge, he would have been the world's Redeemer by the Devil's permission, and not by the price of his own blood. Of course had he yielded he would have been no Redeemer at all. That the Devil knew; hence, his offer. The point involved in the way of this temptation, was the achievement of a right thing by a wrong means. That was where Adam and Eve failed. To all this Jesus replied with another scripture, "Thou shalt worship the Lord thy God, and him only shalt thou serve". Mat. 4:10.

Was it possible for Jesus to sin? is the question the average Bible reader wants answered. The answer may be stated in this way: Where temptation is possible, sin is also possible. Where sin is impossible, temptation is also impossible. A homely illustration will help us to understand: A cow cannot be tempted; therefore, a cow cannot sin. The reverse is equally true: A cow cannot sin; therefore a cow cannot be tempted. Jesus "was in all points tempted like as we are, yet without sin". Heb. 4:15. The simple meaning of that is, that when Jesus was tempted there was not a fallen, depraved nature within him that responded to the temptation from without, as is the case with us. If Jesus could not have been tempted from without as we are, then he could not have become our substitute and Redeemer. "Thanks be unto God for his unspeakable gift". II Cor. 9:15. He resisted the temptation, paid the price of our redemption with his own blood, is no longer even subject to temptation, and by the resurrection of our bodies we will be lifted to that same plain, the place Adam would have attained in the world without death had he not sinned.

By God's law of pro-creation, man's moral taint comes from the father, because man is the head of the race; his physical taint by which death comes, is transmitted through the mother. Man was first in creation, while woman was first in transgression. Jesus was begotten by the Holy Spirit, and born of the Virgin Mary; therefore, he was without a morally depraved nature such as we have, but was subject to physical death. He was both Son of God and Son of man. Son of man though born of a woman, because primarily woman (Eve) was taken from man. He was Son of God because begotten by the Holy Spirit.

—O—

WILL YOUR BANK FAIL?

W. W. Hamilton, Baptist Bible Institute, New Orleans, Louisiana

—O—

A business man, who had been liberal in his giving and who had lost heavily in business, was reproached by a friend for having been so generous with his money. His first reply was, "That which I gave to God is all that I have saved. I wish more had been given, then

my loss would not have been great."

Among his benefactions was the endowment of a scholarship in a Tennessee college for women, and later on his own daughter received her education through this gift. Her room-mate was from a rich and well known family in Virginia, and at Christmas time she was invited to spend the holiday season in the Virginia home.

The room-mate had a brother. Do you know the rest of the story? Yes! The father who failed in business did not fail with God. The money he deposited with God did what he had hoped to do through deposits in the banks. It gave his daughter her education, and placed her among worthy friends, and established her in a home of culture and comfort and character and consecration and Christian purpose.

"How we would love to make a contribution to the Baptist Bible Institute, but our bank closed up and with it went all we had, even the little savings which wife and I were counting on for a rainy day." Had that money been given to the Lord, cause it would not have been lost. Had it been entrusted to some one of our denominational agencies as an annuity it would be still yielding an income and would also be laying up heavenly treasures beyond the reach of moth and rust and thieves.

—BR—

HOOVER IS CHAIRMAN OF BICENTENNIAL COMMISSION

—O—

The George Washington Bicentennial Commission is a Federal body created by Congress to formulate and execute plans for the Celebration of the Two Hundredth Anniversary of the Birth of George Washington in 1932. In glancing at the personnel of this Commission, it will become obvious that Congress, in making its appointments was actuated by no other motives than procuring the highest possible type of men and women to serve on this Commission. Party affiliations or places of residence had no consideration whatsoever in their selection. The George Washington Bicentennial Commission is composed as follows:

The President of the United States; Chairman; the Vice-President of the United States and Speaker of the House of Representatives; Senators Simeon D. Fess, Vice-Chairman; Senators Arthur Capper of Kansas and Carter Glass of Virginia, Representatives Willis C. Hawley of Oregon, John Q. Tilson of Connecticut, Joseph W. Byrns of Tennessee and R. Walton Moore of Virginia. There are eight Presidential Commissioners: Mrs. John Dickinson Sherman of Colorado; Mrs. Anthony Wayne Cooke, Pennsylvania; Henry Ford, Michigan; George Eastman, New York; C. Bascom Sless, Virginia; Wallace McCamant, Oregon; Albert Bushnell Hart, Massachusetts, and Bernard M. Baruch, of New York.



Gray's Ointment

for 110 years has been a dependable household remedy for burns, cuts and sores. At all drug stores. For free sample write

W. F. GRAY & COMPANY
708 Gray Bldg., Nashville, Tenn.

DO THE CHINESE PEOPLE APPRECIATE THE MISSIONARIES?

A Missionary Cites Many Considerations and Great Kindness Shown Him by the Chinese of His Field

If we are to accept as genuine the many expressions of appreciation of the missionary and his work as received here in north Manchuria these past months, then we may feel that we are truly welcome among them, people and that our efforts for their good are not only appreciated but are bringing forth fruit.

Free Transportation as a Mark of Appreciation

During the twelve months ending the first of June of this year the writer travelled thirty thousand "li", more than ten thousand English miles, here in north Manchuria in mission and refugee relief work: and nearly every mile of this travel was provided free, by the railway and steamship lines over which we travelled most of this distance.

On three relief expeditions up the Chinese Eastern Railway one or more special cars were furnished free by the Railway for each trip for carrying of food, clothing, medical supplies, etc. For other trips not only were passes provided gratis by the Chinese for the missionary, but for all other workers associated with him for whom transportation was requested.

Likewise in our work for the spiritual good of the people Chinese friends have not been lacking to provide free passes for travel on the trains and on river steamers. Not infrequently in hotels and (over).

At this time we are on a trip down the Sungari River to visit one of our outstations for a series of evangelistic meetings. The round trip requires nearly a week of actual travel. We are on the best boat. The Chinese captain offered us second-class accommodation free, and then when we came aboard he put us in a first-class cabin. This is our third trip by this steamer, and they have all been free.

We do not always travel so comfortably, especially when out in the country districts, but much of our transportation is free. This does not mean that we give up any rights, or privileges. The fact is this mark of kindness really increases respect for us among the passengers.

On these trips we are permitted to distribute thousands of tracts, sell gospels, and preach the gospel. On this boat we have preached several times, distributed a series of tracts to the passengers, passed out tracts at the various towns along the river, and have sold a number of gospel portions aboard.

We could not do this extensive evangelism outside Harbin without these travel privileges, for the amount our Board is able to grant for traveling expenses is too small.

Why These Expressions of Kindness These considerations are not due to personal interest, but are a result of a better understanding of the work of the missionary, truth and blessings of the gospel of our Lord; and also the character of Chinese Christians and their value to China. There is, too, a very kind feeling among Chinese for us as Americans. China regards the

United States as among her very best friends. Wherever we go on the trains, or on the river steamers, when the Chinese learn that we are Americans they immediately show many courtesies. When they find that we are missionaries the Chinese, are, with few exceptions, even more cordial. Often this is so marked that we are made to feel humble and altogether unworthy.

It is true that in some parts of China there have been movements against mission work and the missionaries, but the people as a whole are open to truth. Here in Manchuria we have full freedom to preach and teach the Word, to distribute tracts and sell gospels and Bibles at will. One of our workers is allowed to distribute hundreds of thousands of tracts daily in the Harbin railway station. As mentioned above, there is real appreciation of the missionaries as such and their work with kindness and cordiality on every side.

Does this situation not increase vastly the obligation resting upon the missionary and those he represents, and at the same time does it not present an unusual opportunity to Christians of other lands to send more missionaries, or support evangelists to sow the Seed without delay in this fallow soil, where it may bring forth fruit thirty-fold, sixty-fold and a hundred fold?

—Chas. A. Leonard.

Harbin, Manchuria, China,
Oct. 1, 1930.

—BR—

APALACHICOLA, FLORIDA

—O—

Just do not know what we would do without The Baptist Record, Alabama Baptist, Western Recorder and the Florida Baptist Witness. Guess we would lose all touch with our brethren. No one knows how we miss the fellowship and the contact of our brother preachers.

Apalachicola is far removed from other towns and we have no resident Baptist pastor nearer us than Panama City and Blounts Town. Either of these places is seventy miles. It is wonderful in some ways to live in the county site of a county which has nearly two-thirds of the county's population.

The Baptist Church here is small in numbers, but mighty in spirit. Not a wealthy man or woman in the congregation. Yet we are told that the pastorium here is second best in West Florida, Quincy only having a better. Our church building is not the finest, but speaks well for this little band of God's servants.

The Catholics have two priests, also two schools, one each for whites and negroes. The Methodists have considerable wealth and greater numbers than Baptists and Episcopalians; the Presbyterians have a man on the field who gives fourth time here. They have no building, but use community house.

Our city is old and historic. It was once the great cotton shipping point of the South. It was here the inventor of artificial refrigeration and ice (John Gorry) lived. It is one of the world's greatest fish and oyster markets, as well as a great center of lumber manufactory.

As has been said, it is a far-off city. Our Association (Florida) met with Monticello Church, which is some hundred and thirty or forty

miles distant. To get there we had to ferry the Apalachicola Bay, a distance of some seven or eight miles, to reach the highway leading from here to Tallahassee.

Though isolated as we are, our Sunday School has doubled in enrollment and attendance and we have increased our membership nearly 20 per cent in the nine months of service here. We have professions in our services and oft disturbances of the baptismal waters. We have had no series of evangelical meetings and our people are saying, go on as we are going, lest we spoil our good work. Never before, they say, have we had as many additions as lately. Not even in meetings have we had so great a number saved.

We must not weary you with a lengthy letter, but want you to know how much cheer the Record brings us.

Wishing you a happy and prosperous New Year,

Sincerely,

—E. H. Garrott.

—BR—

SCRIPTURE MEMORIZING

—O—

The instructor in Personal Evangelism at the Moody Bible Institute, Chicago, reports a revival of interest in the memorizing of Scripture. Exact knowledge of the Bible as an aid to soul winning has always been stressed at the Institute. Recently, however, there has been a marked quickening of interest in the memorizing of Bible passages.

During the Fall term, 693 Day School students memorized 30,048 passages; 392 women reporting an average of 43, and 301 men an average of 45. One woman memorized 293 passages; one man, 210. More than 100 passages were memorized by 21 women and 27 men. From 50 to 99 passages were reported by 121 women and 74 men. The Evening School is also gleaned much benefit from this work. Favorable spiritual results, seen in the lives of the students and in the num-

STOP BOBBY'S COUGH

Before it Weakens Him to the Danger Point!

Never take a child's cough lightly. You can't tell where it will end. Many a serious sickness has started with "just a cough". For a cough is not only distressing, but weakening as well. At the first sign of a cough or chest soreness in old or young, always give good, dependable old "Piso's for Coughs".

Piso's does the five things necessary to stop a cough and repair the damage done. It checks the cough spasm, loosens the mucus, opens the air passages, soothes the inflamed tissues, and at the same time, has a tonic value that tends to build up what the cough tears down. Only Piso's supplies these five vital effects and it contains no opiates and does not upset the stomach. Safe to give, even to babies. All druggists sell Piso's in 35c and 60c sizes. Be sure you ask for "Piso's for Coughs".

ber of souls won to Christ, are reported as among the fruits of this revival of Bible interest. The Winter term, which is beginning January 8, will doubtless witness even larger results.

—BR—

In broadcasting his monthly report last Sunday night over radio station WABZ, Rev. G. A. Perkins, superintendent of the Southern depository of the American Bible Society, stated that recently one of the missionary buses of the Baptist Bible Institute left his depository with 12,350 copies of the Scriptures in nine different languages to be distributed in New Orleans and adjacent territory by the students of the Institute in their missionary work. This indicates the far-reaching results that may be expected through the work of these consecrated students. Brother Perkins said that in a recent report of the Bible Society it was revealed that for the first three months of 1930 one-twelfth of all distribution made in the United States was distributed in New Orleans.

YOUR STATE BAPTIST BOOK STORE IS DISTRIBUTING CENTER FOR BOOKS OF ALL PUBLISHERS AND EVERYTHING YOU NEED IN BIBLES AND CHURCH SUPPLIES

Here's a Book Assortment from which Any Reader May Choose a Volume of Distinctive Value

The Cyclone Henry H. Graham, \$1.00 Pre-eminently a teen age boy's story, featuring achievements of American high school football star.	Beds of Pearls R. G. Lee, \$1.25 Truly a God-generated, God-guided, God-glorifying message—inspiration, consolation, admonition.	Plays and Pageants Myrtle R. Cressman, \$1.00 The author is a recognized authority in both the science and the art of religious plays and pageants.
Watching the World Go By I. E. Gates, \$2.00 A rare volume of varying moods, stirring recitals, noteworthy achievements and stimulating purpose, with a contagious vein of humor throughout. A lasting inspiration for better living.	Faith in the Modern World E. Y. Mullins, \$1.75 Some of the choicest thoughts of a world leader whose mind and soul revealed in the keen analysis that separated truth from error and combined separate truths into unifying wholes.	
HISTORY OF THE BAPTISTS John T. Christian, Vols. I and II, Each \$2.50 "I cannot imagine any student of the subject with an open mind failing to be convinced of the absolute conclusiveness of the truth for which it contends, and the claims which it makes for the historical continuity of Baptist faith and practice from Apostolic times till now."—President Donald, Baptist College, Dublin.		
Word Pictures in the New Testament A. T. Robertson, Vols. I, II, III, Each \$3.50 The greatest of theological teachers takes the heart of the New Testament and lays bare its enticing message in a running commentary. He makes the word pictures of Jesus live before us.	Daily Devotions W. B. Crumpton, \$2.00 Practical leadings for private devotions and the family altar. Scripture, hymns, prayer, thought, and brief meditations, represent the choicest thought of many selected writers.	
Rainbow Gleams Rosalee Mills Appleby, \$1.75 The chapters are doorways into art galleries of beauty, palaces of peace, rooms of rest, places of prayer, audiences with the King.	The Business Man Looks at Preaching J. H. Anderson, \$0.50 In simple, sympathetic, intimate fashion this friend of preachers and prince of laymen talks out of his heart.	Couriers of Courage William Russell Owen, \$1.50 As few men can, the author combines spiritual truth, moral strength and dynamic presentation. Mountain ranges of thoughts.

BAPTIST BOOK STORE 502 E. Capitol Street JACKSON, MISSISSIPPI

The Children's Circle

Mrs. P. I. Lipsey

BIBLE STUDY No. 4

The Demoniac Healed. Luke 5:1-20

Not long after the dreadful storm we had last week, when Jesus brought peace, He brought peace into the heart of a man. When He was getting out of a boat on the Sea of Galilee, He was met by a dreadful man, who was possessed, or in the power of a wicked spirit, like a devil, I think, who lived in him. He lived in the caves where people were buried, and was like some crazy people, so strong that he could not be bound, but broke every cord. He seems to have felt, as soon as he saw Jesus, that He was God's Son, for immediately, he runs and bows down to Him, calling Him Son of God, and asks Him not to punish him. Jesus had already commanded him to come out of the cave, and now asks him, perhaps to quiet him by this simple question, what his name is. But it seems to be the evil spirit in him that replies, and says his name is Legion. A legion of soldiers is from three to six thousand men, so this means that there were a great many evil spirits in the poor man. These spirits knew that Jesus had power over them, and they begged Him to let them enter into a herd of swine feeding on a hillside. He consented to this, and the two thousand came out from the man and went into the hogs, and the hogs ran down the hill into the sea, and were drowned. The keepers of the hogs were frightened, and ran into the city, and told people what had happened. Folks came hurrying out to see what was the matter. They saw the afflicted man sitting quietly listening to Jesus, and this frightened them. When they heard of the loss of the hogs, they begged Jesus to go away. As He was leaving, the man who had been made well begged that he might go with Him, but Jesus told him He wanted him to go home and tell the folks there about the great things the Lord had done for him. So he began to tell everybody in all the country around about this great blessing that Jesus had given him.

Questions

1. Do you think this man was just a crazy man?
2. What change took place in him when Jesus cast the evil spirits out? (Mark 5:15.)
3. What did the people think more important, the hogs or saving a man?
4. Do you know any people whom you could tell how good the Lord has been to you?

My dear Children:

I wonder how you are getting on in school these days? I haven't heard in a long time. My little grand girl, Julia Frances, entered school in September, and she told me Christmas that she was about to go into the next grade, which was called the First Grade. Perhaps the one before the First Grade is the Primary Grade. What's the news from your grade? Have you a sweet teacher, and what is her name? What do you like to study best of all? Did your school, or Sunday School have an entertainment Christmas?

You will see from our money account, given this week, that we are doing pretty well for the Orphanage. I have sent the \$10.00 for January to Mr. Miller, and we have a good start for next month. The Sunbeams and Juniors of different kind are still remembering the Orphans, and sometimes a little girl or boy remembers them, too. Of course, we haven't so very much money, now, but it is still true that ten dimes make a dollar.

Much love from

Mrs. Lipsey.

Orphanage

Brought forward	\$3.25
S. L. Lawson, Florence	1.50
Quitman Sunbeam Band, by Rebecca Weems	1.50
G. A.'s of Centreville Bap. Ch.	.50
Junior B. Y. P. U., Mountain Creek Ch., Almay Lawson, Leader	.75
Brought over from Miss Byrd's Library Fund	1.01
Kathryn Hall	1.00
Purvis Bap. Ch., Juniors, Mrs. D. A. Hogan, Leader	1.00
Sunbeams Stringer Bap. Ch., Mrs. J. G. Holder, Leader	1.50
Jarman Thigpen	.10
Bobbie Neal	1.00
Primary Dept. Bap. Ch., Utica, Mrs. C. E. Chapman, Leader	1.25
Total	\$14.36
Less check to Orphans	\$10.00
On hand	\$ 4.36

Utica, Miss., Jan. 8, 1931.

My dear Mrs. Lipsey:

Am enclosing \$1.25 special offering from the Primary Department of the Baptist Church, Utica, Miss. Please add this to the Orphans' fund. Sorry the amount is not larger, but it is with love from the Primary Department.

Mrs. Chas. E. Chapman, Supt.

If all the Primary departments would do as well, Mrs. Chapman, we would have lots of money. Thank you so much, and the children. Give them my love and thanks.

Bay Springs, Miss., Jan. 8, 1931.

Dear Mrs. Lipsey:

I am a little boy 8 years-old today. I am sending you 10 cents to use as you like. My Daddy is a Doctor and gives me lots of dimes, so this year I am going to send some to you for the orphans.

Love from

Jarman Thigpen.

And how would you think I would use it, Jarman? One guess. Why, for the orphans, of course. My two little grand-daughters who are visiting us now, Adele and Mary, have a doctor for a daddy, too. Thank you for the dime, and we'll be glad to have some more when you are able.

Mendenhall, Miss., Jan. 8, 1931.

Dear Mrs. Lipsey:

I am a little girl 10 years old and in the fourth grade. I go to Sunday School almost every Sunday. I am sending \$1.00 for the little orphans. I think of them so often, and hope this will help them a little. Your little friend,

Bobbie Neal.

This is a mighty good gift for a person 10 years old, Bobbie, and we thank you for it. Some time when you are in Jackson, you must go to see the orphans.

WINTER AT THE BAPTIST RESCUE MISSION, NEW ORLEANS

Ever since we began this work, now just about four years ago, the fall and winter have always brought us increase in numbers, but this season all former records have been left far behind. All our expectations as to more folks coming have been more than realized. In fact, we are being overwhelmed with numbers. We laid plans for one hundred fifty men and have for some weeks now had these beds ready for them and filled, and men lying on the floors in great numbers without beds. In fact, I feel sure that for six weeks we have not had fewer than from

forty to sixty men thus lying without beds.

The response to our requests for more beds, especially quilts, sheets, blankets, pillows, etc., has been more than gratifying. Bundles have been sent us from all over the South, still we are not sufficiently supplied to keep all these men warm at night.

In general the work is developing faster than our ability to keep ourselves adjusted to the new and increased demands on us, an evidence clear to us that the Lord is graciously leading in this work. In no other city of all the South is there so great a need of this character of work. From the ends of the earth they come to us, all classes, all nationalities. And our effort is to meet them in the spirit of the Master with his gospel of love, hope and help. And their responses have been full of encouragement. Over twenty-two hundred have openly professed to have found their Savior since the work began. Scores have returned to their homes, boys, husbands, fathers. Several cases of suicide have been averted with a new hope and purpose instead. Some thirty men are daily employed in our Industrial Department. Several of these earn wages, others get their room and board, itself a boon to many. But from shortness of funds we are just in the edge of actually meeting the needs of these hungry men. We are feeding as many as we can, but must limit most of them to just bread and coffee night and morning. We long to be able to give at least one meal a day to every hungry man. Since our main effort is to feed the souls of these men, we believe this to be as real mission work as is being undertaken anywhere.

While we had an average of two hundred sixteen per night during December, it is evident that instead of expecting to be called on to minister to only two hundred, as previously contemplated, we may as well lay our plans to so widen this work as to care for double that number. Already we are caring for double the number of any institution of similar character in this city, while all of them began years ago, one of them over forty years ago. The Lord leads. It is ours to follow. The more our people know of this work the more certain it is that they will lend us help. "The poor have

the gospel preached to them."

—J. W. Newbrough,

Supt., 740 Esplanade, New Orleans

—BR—

BEN LINDSEY IN HIS FORMER HOME

—O—

A clipping from The Daily Camera of Boulder, Colorado, has been sent us. Evidently Colorado is not entirely pleased with its erstwhile citizen who, disbarred in his own State, has removed to California:

"When Dr. Edward D. Foster, of Denver, Sterling, Greely, and elsewhere, undertakes to skin an animal, he removes not only the cuticle, but considerable of the flesh. For instance, this in his Weld County News:

"Littleben Lindsey, Denver, quondam juvenile judge, has been making a holy show of himself in New York, and has been put out of church by ushers and policemen. Of course, the incident arose out of the miniature jurist's recently conceived theory of companionate marriage, although he was a good deal of a dunce before he came down with that affliction.

"It seems that a New York pastor saw fit to attack the Lindsey theory of legalized prostitution in the home. Ben went, not to hear the preacher, but to get a chance to air his own views before another fellow's audience. The minister finished his sermon and proceeded with a ritual prayer, whereupon Denver's contribution to the freaks of the nation jumped to his feet, strode down the aisle, mounted a table in front of the pulpit and demanded a hearing. He was overpowered by ushers and policemen and was shown out of the church.

"We regret that part of the incident. He should not have been shown out; he should have been thrown out—a blunder which shows what New York does to ushers and policemen. He should have been thrown out, we repeat—and on his ear; and the further and harder he was thrown, the more Colorado would cheer the episode. There are times when we grow so sick of Ben Lindsey that we cannot tolerate the mention of his name, and this happens to be one of them. There may have been a time when he did a real service to humanity, but he long since passed that period of his career and became a common nuisance."—Ex.

How About The Churches, Now?

The Relief and Annuity Board has in its files more than enough signed participation agreements of pastors to begin the operation of the Service Annuity Plan authorized and endorsed by the Southern Baptist Convention.

But The Board cannot inaugurate the plan until a sufficient number of the churches indicate their willingness to cooperate in it. Most pastors feel a delicacy about presenting the matter to their churches.

Let intelligent, active laymen and women in the churches write The Board and a resolution for adoption by the churches and full information concerning the plan and its operation will be sent.

SERVICE ANNUITY DEPARTMENT of The Relief and Annuity Board of the SOUTHERN BAPTIST CONVENTION

THOMAS J. WATTS
Executive Secretary

H. F. VERMILLION
Managing Director

B. Y. P. U. Department

"We Study That We May Serve"
AUBER J. WILDS, General Secretary
Oxford, Mississippi

Rural Churches Promote B. Y. P. U. Work

It proved that last year was our best year in B. Y. P. U. work in Mississippi, and one interesting thing to note is that our rural churches have made wonderful strides in the matter of their B. Y. P. U. work. We have a few rural churches that have all five departments, Story Hour, Junior, Intermediate, Senior and Adult. We have a large number that have the three departments, Junior, Intermediate and Senior, and quite a few have added the Adult union, giving them the four departments. It is interesting also to note that more than fifty per cent of the A-1 Senior B. Y. P. U.'s last quarter were rural unions. All of this goes to show that it is not true that country churches cannot have the organizations as they have them in the town churches. It is a matter of desire, the church that desires it can have just what they need and want.

Nora Smith Memorial Church

West of Drew about five miles is a country church known as the Nora Smith Memorial Church. They have a building like many country churches have, just one room, but that handicap has not kept them from going forward in their organized work. In that community they have a school teacher that knows the Lord and loves His work and who does not mind spending and being spent, hence curtains have been put up in the church building and beaver board screens also serve and thus class and B. Y. P. U. rooms have been made. They have a good Sunday School and they also have four B. Y. P. U.'s. These unions meet together for their song service and then go to their rooms for about forty minutes for their Bible drill, union activities and program. Recently this church held a study course with marked success, good crowds every night with splendid interest. Mr. R. T. Strickland, the above mentioned school teacher, serves as both S. S. Supt. and B. Y. P. U. Director. During this study course Bro. Cooper, pastor of the Drew Church, and Miss Mary Lee Boozer, Director of the Drew B. Y. P. U.'s, came out and taught classes. Mrs. Strickland taught a class also, and Mr. Garland of our S. S. Department and your State B. Y. P. U. Secretary, were members of the faculty. It was a good week and we feel that the kingdom was advanced in this splendid community as a result of this week's work.

Sunflower Associational B. Y. P. U. Organized

On the afternoon of January 8th a group of pastors and other interested B. Y. P. U. workers from over Sunflower County met in Sunflower for the purpose of discussing and if possible organizing the Associational B. Y. P. U. for Sunflower County. Four churches were repre-

sented and as a result of the meeting the organization was set up with the following elected to office: President, A. N. Andrews, Indianola; Secretary, Mrs. O. W. Holmes, Indianola; Chorister, Rev. Madison Flowers, Schlater; Pianist, Virginia Cooper, Drew; Vice-Presidents, Rev. W. A. Bell, Ruleville, and Miss Nell Fissackerly. These vice-presidents serve as leaders of the two districts into which the county was divided and in each district a Junior-Intermediate Leader was elected. In the northern district Mrs. W. A. Bell was elected and in the southern district Mrs. C. E. Powell. The Sunflower and the Deer Creek Associational B. Y. P. U.'s will have a joint meeting in February, meeting with the Indianola Church, at which time definite plans for the Sunflower Associational B. Y. P. U. will be announced and decided upon. We are glad to welcome this association into our circle of organized associations.

Study Course Month

This year as for some years past we are having our STUDY COURSE WEEK. This year, however, we are not designating any one week, but any week in March will serve as B. Y. P. U. Week. The reason for this change of course is that in many instances a certain week will not suit every B. Y. P. U., but in the month of March there ought to be at least one week that every B. Y. P. U. could use. We hope every union in the state will have a study course in March. Every year the list gets larger, and this year we want it to be 100%. Begin now to plan for it.

Report of Countywide B. Y. P. U. Social

Lauderdale County:—A large number of B. Y. P. U. members and friends attended the Associational B. Y. P. U. social which was held at Dixie Highway school gymnasium Friday evening, November 7. About 225 Juniors, Intermediates, Seniors and Adults registered. These came from all five of the districts, many of them 25 or 30 miles away. Miss Mary Ward of Russell, county secretary, presided at the register.

The building was attractively decorated in the B. Y. P. U. colors. Green and white paper pennants, streamers and large white poster with the word Welcome painted in green were used.

After an opening song, Rev. C. C. Jones, pastor of Poplar Springs Baptist Church, led in prayer. Miss Omera Coker, Associational B. Y. P. U. president, introduced Mr. N. J. Smith, vocational teacher at Dixie High and chairman of the county B. Y. P. U. social committee. Mr. Smith directed all games in an efficient manner. First, a get acquainted game was enjoyed, and this was followed by a grand march which lasted thirty minutes. A contest between the five districts was an interesting feature of the social.

District Two won first place with nine points, and District Three won second place with eight points. All Associational B. Y. P. U. officers and Mr. C. E. Talbert, president of the City Union of Meridian, assisted in the entertainment.

Refreshments of Eskimo pies and vanilla wafers were served.

The invitation sent to all B. Y. P. U. members and pastors to the above social:

Hear Ye! Hear Ye!

All ye county B. Y. P. U.ers brave and fair.

We invite thee on Friday night To a "Get Acquainted Social" rare. We'll meet thee there with faces bright,

A hearty welcome and handshake tight.

Dixie Highway School Gymnasium, Friday night, November 7th is the date for this occasion.

"All members bring a nickel bright, Of fun and Fellowship, you will have a sight."

The Simpson County Associational B. Y. P. U. met with Bethlehem Church near Pinola Sunday afternoon at 2:30. A very interesting and inspirational program was given on Standards of Christian Living. With our able President, Miss Bertha Walker presiding, the congregation sang "I Am Resolved" and "Onward Christian Soldiers". Miss Mary Shivers of Shivers read the Scripture lesson John 1:1-10, followed by prayer led by Mr. O. P. Moore of Goodwater. The Secretary called the roll. Seventy-eight B. Y. P. U. members stood from eight churches; however, others came in later.

V. P. Shivers, Group Captain of Group Number Three, had charge of the program.

Miss Ruby Westbrook of Pinola gave an interesting talk setting forth "Some Standards of a Christian Organization".

The Senior B. Y. P. U. members of Bethlehem gave an enlightening and worthwhile playlet, "Making the Standard of Excellence".

The Quartet brought us a message in song, "Ready".

"Some Standards for Christian Living" was given by Prof. Buckley of Shivers, who used Titus 2:12 as the background of his discussion, admonishing us to live soberly, righteously, and godly.

A talk, "Better Records Means Better Work", was given by the Secretary.

Miss Walker, our President, reviewed the work our Association had accomplished since its organization, which was gratifying, and discussed the things we want to accomplish this year, which are:

To organize seventeen B. Y. P. U.'s in the county.

To have General Organization in fifteen churches.

To have Study Courses in thirty churches.

To have 100 representatives at District Convention.

To have 10 A-1 B. Y. P. U.'s.

To have our programs on programs set out in Calendar of Activities.

She gave many terse sayings which made us think and inspired us to work harder this year than we have in the past. As a fitting

climax for her talk she read a New Year Prayer, each one making it their prayer.

The beautiful efficiency banner was awarded the Juniors of Goodwater Church, who made an average of 98½ under the leadership of Mrs. Sallie Stephens.

The next meeting will be held the second Sunday in April, with Group IV in charge, the place to be decided later.

Words of appreciation from Bethlehem Church for having had the pleasure of having the Associational B. Y. P. U. come their way was expressed by Mr. Slay and responded to by Miss Walker. After a closing song Bro. Phillip voiced a dismissal prayer.

In spite of an incessant downpour all day the crowd was good and interest contagious.

—Natty Turner, Secretary.

The Holmes County B. Y. P. U. Association met at Goodman Baptist Church, Sunday afternoon at 2:30.

In spite of the bad weather there was a large attendance. The subject for the afternoon was "Standards of Christian Living. Much enthusiasm was shown especially by those who were on program. Every part was well rendered.

The attendance banner went to Pickens, for having the largest number present. The efficiency banner went to Lexington for being the most efficient B. Y. P. U. at this meeting.

The B. Y. P. U.'s represented at this meeting were: Lexington, Durrant, Pleasant Ridge, West, Pickens and Goodman.

The officers elected for the coming year are as follows: President, Clifton R. Tate; Vice-President, Gladys Tate; Secretary-Treasurer, Mrs. C. M. Bryan; District Leader 1, Mabel Tate; District Leader 2, Helen McDaniel; Chorister, Kathryn Boyd; Pianist, Kathryn Taylor; Junior Leader, Mrs. S. C. Ray; Field Secretary, Auris Pender. These officers will be installed at the April meeting.

Mabel Tate,
Secretary-Treasurer.

AN APPEAL

These have been busy months spent in the interest of Mississippi College raising (\$105,000) one hundred and five thousand dollars for the Gymnasium building. Have never seen people respond with such a fine spirit.

At this writing we have raised eighty-six thousand dollars. To reach our goal we must have nineteen thousand more. I appeal to those who have not had a part in this great work to help in making it possible for us to reach the goal.

In order to get the B. B. Jones gift of \$30,000 we must finish the work by April 17th—just three months from today.

Send your contribution to me at Mississippi College, Clinton. Make your check payable to Gym. Building Fund.

May our Father give us the victory for His glory.

Yours for victory,

—W. E. Farr.

Mable: "What animal lives on the least food?"

Elaine: "The moth. It eats holes."

SOWING THE PRINTED WORD IN THE FERTILE FIELDS OF NORTH MANCHURIA

A Story of How the "Unsearchable Riches of Christ" Are Being Given to Millions Migrating to "China's Promised Land"

Ever since coming to North Manchuria from Shantung Province six years ago we have realized the great need and privilege of pushing the distribution of Christian literature among the great numbers of thrifty Chinese pioneers who have moved into this interesting part of the world from other parts of China. In addition to the distribution annually of more than a half million good gospel tracts at the railway station, on the trains, and at the six outstations connected with the Harbin mission work, the sale of Bible portions has been pushed throughout the two provinces of Kirin and Heilungkiang. We have regarded this as a vital part of our obligation to these people who know not the Lord. It has been both pleasant and fruitful.

While the writer has found time personally to sell numbers of gospels and Old Testament portions, this along with preaching the Word, the large bulk of the sales were made by Chinese colporters. The salaries of these are graciously furnished by the British and Foreign Bible Society. We act as their representative, selecting the workers, paying the salaries, and supplying the colporters with gospels, helping them to plan for their long trips into remote regions, superintending the use of funds from the Society for their travelling expenses, and taking accounts with them when they have returned. The Bible Society requires only that we keep a strict account of funds paid out and see that the men "keep on the job". But the type of men who have been working in this capacity have been so interested in their work that no special urging from us has been necessary.

Year before last this wide sale of scriptures had gotten well under way. Only three regular colporters were used at that time. The writer went with the men on some of their long trips and helped get them introduced well into their work. Several tens of thousands of gospels were sold. But last year was the best year of all. We expected to sell more than, for five men were being used, and the work while extensive was also intensive. The two provinces were well covered, colporters making trips up and down the Sungari River, eastward and westward on the Chinese Eastern Railway, and by cart, motor car, and walking to various remote regions throughout this north Manchuria country. The result was that of the total increase in sales for the whole of Manchuria, sixty-eight thousand of this increase were sold by these five men.

During this year the colporters have again covered some of the territory but have filled in other places which the year before were not reached. Sales in the city of Harbin were especially good, the men finding the Lord's method of working two and two unusually helpful and fruitful. This has enabled them, too, to do more explaining of the scriptures while speaking to the people

in groups on the streets or on the highway. The two methods are going from shop (store) to shop or gathering the people together by singing, preaching, explaining gospel posters, or distribution of tracts; and then offering the scriptures for sale. So while the sales were greater last year than this, the fruits of the gospel have this year been more manifest. Sale of scripture portions opens the way for evangelistic work, and creates a desire for the purchase of complete Bibles, and not a few become Christians as a result.

Large numbers of Bibles were sold at the Christian Book Agency at Harbin, which is more and more proving a blessing and a convenience in supplying not only Bibles and New Testaments but Christian literature in general to the increasing number of Christians, enquirers and others of this large field. Men who have bought scripture portions have come to the Book Agency enquiring for the complete Word. A large and varied stock of Bibles and New Testaments constantly kept on hand makes it possible for them to get immediately what they desire. An evangelist or pastor is usually present to instruct them in the Way, enroll them in a Bible class, or supply them with a number of good gospel tracts to take home with them to some other part of the country.

It is interesting to hear the colporters tell of experiences among various classes of people with whom they come in contact. As a rule they are received kindly and their work of bringing the Word to the very doors of the people more and more appreciated, but some times they are cursed, buffeted, and cast out. I recall one day a colporter selling a complete set of gospels and five Old Testament portions to a young man and his wife. Presently these two people came running down the street after us. When they had overtaken us they thrust the scriptures into our hands, insisting that we take them back, explaining that should the old father come home and find this new religion in the house he would punish them severely.

North Manchuria as a whole is badly infested with bandits. It is hardly safe to go anywhere, but colporters do not stand back on account of this. They go wherever men can be found, carrying with them that which alone can meet the needs of all classes.

One of the best colporters, Li Yin-Fu, works in one of the most remote regions of this north Manchuria country, in the extreme northeast of Kirin Province. Until he began work there the gospel had never been sold among those people. In fact no missionary had ever visited that region until we went there three years ago. Since then an evangelist, now located in the county seat of Mishan, a thriving town near the Siberian border, assists Mr. Li in his work, acting in a way as our representative. The center is some three hundred English miles from Harbin. Li covers a region of thousands of square miles, carrying the gospel to people who otherwise would have no opportunity to receive it. His sales have not been as great as colporters working in more densely populated regions but

his work is equally important. Everything in this new country is of pioneer type. Li goes wherever settlers have gone, encountering dangers and hardships, but always carrying with him a happy disposition, a spirit of encouragement and blessing, and a desire that all with whom he comes in contact may come to know the Lord. He is one of those fine spirits with whom one loves to be and converse. His work and life are proving a blessing to many.

Another of our best men who are giving their full time to colportage work is Mr. Gung Hi Lin. He is still a young man, but has been longer with the Society than any other of the book-sellers of our field of labor. He is tried and true and is really the best salesman we have. Gung takes special interest in making trips to places where previously no one has sold or preached the Word of God. This past year, as during previous years, he has done good work.

Wherever Gung goes he locates all the Christians and others who are interested, gets them together in the evenings for prayer and Bible study and leads them in worship on Sunday. These meetings may be held in some shop, in some public building, or in some home. He always gives us a list of these people, so that when we go to these places we may also gather them together for meetings. In many cases they themselves have later invited us to come to preach to them and in turn have provided places of worship and incidental expenses where we have been able to supply, as in a few places, an evangelist until they are sufficient in numbers to support him. So that some of our outstations were begun as a result of his visits, where he first sold the Word and then gathered the people together before leaving.

This colporter, Mr. Gung, has been impressed this year with the fact that greater fruits of the gospel are manifest than ever before. Only eternity will give the full results of this extensive spread of the Word. Chinese often enroll as enquirers only after having heard or read the Gospel many years before. During these past few days our hearts were made glad as this man, other colporters, Pastor Yang, and the evangelists have told us of men and women coming to the Lord or buying complete Bibles and New Testaments as a result of having bought Scripture portions sold by the colporters. So we may rejoice with them. Some sow and others reap. Blessed are all who have a part in this great work of giving the "unsearchable riches of Christ" to these people who need Him so greatly.

—Chas. A. Leonard.

—BR—

The preacher was a young man, and quite nervous, but interesting. He was making an eloquent plea for home life, and was descanting eloquently on the evils of the club, telling his congregation that married men in particular should spend their evenings at home with their wives and children. "Think, my friends," he said, "of a poor, neglected wife all alone in the great dreary house, rocking the cradle of her sleeping babe with one foot, and wiping away her tears with the other."—Ex.

FROM THE PRESBYTERIAN MINISTRY TO THE BAPTIST— WHY?

Pastor John A. Williams

In the year 1774 my maternal great-great-grandparents moved from Scotland to the eastern part of North Carolina, bringing with them their kirk letter from the Presbyterian church of Scotland. Their graves, marked Patrick and Elizabeth Murphy, may be seen in the cemetery of Black River Chapel in Sampson County, N. C. From that generation to the present the family has remained consistently Presbyterian, rock-ribbed in that faith. Four cousins of this generation entered that ministry. My father's people were Episcopalians, and, true to the Cavalier instincts of that denomination, loved horses and dogs and some other things foreign to the kingdom.

So far as I am aware, there is not a drop of Baptist blood in my veins by inheritance, nor was there taught in my training to turn me to that faith. I was reared at Mexia, Texas, in a Southern Presbyterian congregation of conservative type; was sprinkled in infancy, received as a communicant at 12, trained in the Sunday school of which I became superintendent, and in general I may paraphrase Paul's words, "After the strictest sect I was raised a Presbyterian." And no more did Saul of Tarsus expect to become a Christian than did I expect to become a Baptist.

When I grew up I attended Austin College, the leading Presbyterian College of my denomination in Texas, where I graduated in 1899. In 1897, at Ennis, I was received under the care of Dallas Presbytery as a candidate for the ministry. My seminary course of three years was at Union Seminary, Richmond, Va., where I took my B. D. in 1902, and went at once to Ada, Oklahoma, to a four years' pastorate. From there I went to Durant for three years as pastor, whence I was called to the work of superintendent of Home Missions and evangelist of Paris Presbytery, a position that I held for five years, or until I ceased to be a Presbyterian.

Sometimes a man changes his church relationship because of friction, or for the sake of a better position, or because of personal pique. It was not so with me. My relationship with the brethren was harmonious and delightful. I loved and still love them, and believe that I still hold their good will. When we separated it was with mutual respect and sorrow, as friends. Instead of changing to secure a better position, I resigned the best paying position that I have ever held and stepped out into nothing, although the Presbytery's home mission committee had asked me to keep the work another year. Never during my ministry had I lacked for work and the remuneration was always sufficient for my needs. There was absolutely no ground for personal pique. The denomination had highly honored me. The brethren had at different times shown their esteem by electing me moderator of Presbytery, commissioner to the general assembly, trustee of the Presbyterian College of Durant and trustee of my alma mater, Austin College. For eight years upon becoming a Baptist I had no mission connection to Pa. at Mt. Pleasant. I adopted), v. mendations. "We rec superintendent tactful in efficient in er his faithful I am aw Paul I lay of glorying They serve tions that church bec tives, or b along with byterian m class, a clea whom I lov It is no ister in the away from and lifelon erately the that bind childhood, church whe an ample s ily into vac sons can ju When m had them called it, trained to as to sub, time my la ful about baptism (my brother doubt whe for the ba now five, a nor christe about it t "Believers not sound the church nitely to baptism is fore I wou baby. Along w arisen a d mode of b that I had the only co Bible mod appear sin reared in one reared olicism wh evangelical lems were fully hard rors assidu liest child taught to just as g had been scriptural sion is not that as a was better didate. Di inary had my class knew the well, had argued th vate. Yet in some pass plain to n of these w buried wi tism, whe

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College. This last position I held for eight years, until I resigned upon becoming a Baptist. The home mission committee in making its report to Paris Presbytery in 1913, at Mt. Pleasant (which report was adopted), when it came to recommendations said

"We recommend: (1) That our superintendent, abundant in labors, tactful in administration and efficient in endeavor, be commended for his faithfulness."

I am aware that like the Apostle Paul I lay myself open to the charge of glorying in stating these facts. They serve to rebut any insinuations that I joined the Baptist church because of unworthy motives, or because I could not get along with my brethren of the Presbyterian ministry. They are, as a class, a clean, high-toned lot of men, whom I love.

It is no light matter for a minister in the prime of life to break away from tradition and training and lifelong friends, to snap deliberately the thousand and one meshes that bind him to the church of his childhood, and to step out into a church where he is a stranger; from an ample support for self and family into vacancy. Only weighty reasons can justify such a step.

When my first children came I had them sprinkled, or, as I then called it, baptized. I had been trained to believe in it, and did, both as to subject and mode. By the time my last child came I was doubtful about the propriety of infant baptism (?) and stated to one of my brother preachers that I was in doubt whether we had any authority for the baptism of infants. He is now five, and has not been baptized nor christened. The more I studied about it the less I believed in it. "Believers and their children" did not sound correct as a definition of the church. At last I came definitely to the decision that infant baptism is unscriptural, and therefore I would not baptize anybody's baby.

Along with this conviction had arisen a doubt about the Scriptural mode of baptism. Was the mode that I had been taught to believe in the only correct mode? Was it the Bible mode at all? This may all appear simplicity itself to those reared in the Baptist faith. But to one reared in these errors of Catholicism which still are held by most evangelical denominations the problems were very real. It is wonderfully hard to disbelieve religious errors assiduously instilled from earliest childhood. I had not been taught to believe that affusion was just as good as immersion, but I had been taught that affusion is scriptural baptism, and that immersion is not the scriptural mode, and that as a Presbyterian minister it was better not to immerse any candidate. Different professors in seminary had delivered their souls to my class about the correct mode. I knew the arguments for affusion well, had preached on them and argued them in public and in private.

Yet in my preaching there were some passages that I could not explain to my own satisfaction. One of these was Col. 2:12, "Having been buried with Him (Christ) in baptism, wherein ye were also raised

with him." Another troublesome passage was Rom. 6:4, "We were buried therefore with him (Christ) through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life." I read what Dr. Hodge, the eminent Presbyterian theologian and commentator, wrote on this latter passage and weighed the oft-repeated statement that "the mode of baptism is not here the subject under discussion." Granted. And yet baptism does furnish the back-ground for the figure, and immersion is the only mode which pictures the burial and resurrection here referred to; affusion does not. Another passage which I could not make fit affusion was Mk. 1:9, "Jesus came from Nazareth of Galilee and was baptized of John in the Jordan." The Greek preposition translated "in" is the word for "into," and it is so given in the margin of the American Revised Version, which is considered the best English translation extant. Of course I was perfectly familiar with affusionist explanations of the baptism of Jesus and of the man from Ethiopia, of the picture of baptism by affusion found in the catacombs at Rome, supposed to be very ancient. But these three passages in particular obstinately refused to be bent into conformity with those explanations. I became convinced that immersion is the scriptural mode of baptism, not because John Calvin, wonderful scholar and theologian, in his "Institutes," book IV, Ch. XV, Sec. XIX, says: "The very word baptize, however, signifies to immerse; and it is certain that immersion was the practice of the ancient church;" not because Martin Luther, mighty reformer, says "The term baptism is Greek; in Latin it may be translated immersion; since we immerse anything into water, that the whole may be covered with water;" not because John Wesley, learned and pious, wrote on Rom. VI:4, "Buried with Him—alluding to the ancient manner of baptizing by immersion;" not because Dr. Schaff, Presbyterian historian declares, "Immersion, and not sprinkling, was unquestionably the original form;" not a host of scholars and lexicographers concur in this opinion. The original ordinary meaning of the word had weight. But it was not conclusive. Argument could be used against that. The final, conclusive, inescapable argument that decided me that immersion is Bible baptism was the three passages referred to, viz., Col. 2:12, Rom. 6:4 and Mk. 1:9.

Having come definitely to this decision about the mode of baptism and having a short time previously become convinced that infant sprinkling is unscriptural, believing moreover, that the Bible is the inspired Word of God, the only infallible rule of faith and practice, what was I to do? A private member may remain in the Presbyterian Church and hold these views; a minister may not. Before I was ordained I had solemnly avowed my acceptance of the confession of faith and catechisms of the Presbyterian Church as containing the system of doctrine taught in the scriptures. I had been honest in that avowal. Now I had changed my views. I had been

taught wrong. I could not change the views of that denomination. Nothing was to be gained by stirring up discord in the churches, and besides such a course would not have been honorable. Clearly the honorable course was to go before my presbytery, state my changed views and give up the ministry.

Accordingly, when Paris Presbytery held its next regular meeting, which was at Longview in April, 1914, I stood before those brethren whom I loved and among whom I had worked for five years, told of my change of faith and asked that I be allowed to honorably demit the ministry in that denomination. It was a most trying experience. A man can not tear up, without pain, roots that have been sinking deeper and widening their reach for years. I had loved the Presbyterian cause. The Presbyterians are a noble people. They had been good to me. When I had made the principal part of my statement I broke down convulsed with sobs. There was joy in my decision. To continue as I had been was intolerable. But there was also sorrow in breaking loose from the only church affiliation that I had ever known, the people of my ancestry for uncounted generations, and going to cast in my lot with people who were strangers to me. I told the Presbytery that I would join the Baptists. The brethren were very tender toward me. They expressed regret, but no censure. I believe they gave me the credit of being honest in my convictions.

On the following Sunday I joined the Baptist church at Mt. Pleasant and was baptized by the pastor, Rev. W. E. Hathorn. Soon afterwards a council was called to examine me for ordination. There was no trouble about my views in theology. Southern Presbyterians and Southern Baptists hold to the same system of theology—the Calvinistic—and preach the same gospel, believing alike about original sin, regeneration, the atonement, redemption by the blood, the work of the Holy Spirit, final preservation of the saints, missions, election, etc. They may differ in their emphasis on certain doctrines, and in their manner of presentation, but their general system of theology is the same. They do differ on the ordinances and the proper subjects therefore, and on church government. Ever

since I had entered the ministry Baptists had been telling me that I preached Baptist doctrine. The council found my examination satisfactory and I was ordained to the Baptist ministry. I also knew that there was no Bible authority for a gradation of church courts such as Presbytery, synod and general assembly.

The question has been asked me, "Are you satisfied in the Baptist church?" YES. Slowly and deliberately I settled certain questions, and now I feel that they are settled right and therefore, for me, finally. I believe I am a stronger Baptist than many who drank in that faith with their mothers' milk and know no other faith. I came through fire and water both to be a Baptist. From my entrance into the Baptist ministry God and the brethren have graciously opened the way so that there has been no lack of work with a comfortable support. The people have welcomed and trusted me, and God has blessed my labors. There is no bitterness in my heart toward the Presbyterians. They are a stalwart, dependable people. But as I think of Presbyterian preachers with their opportunities for knowing the truth and their loyalty to the Bible as the Word of God, I still wonder how they can continue to believe some errors that I used to believe. Rusk, Texas.

—BK—

"My dear," said the old man tenderly, "today is our diamond wedding, and I have a little surprise for you!"

"Yes?" said the silver-haired wife.

He took her hand in his. "You see this engagement ring I gave you seventy-six years ago?"

"Yes," said the expectant old lady.

"Well, I paid the final installment on it today, and I am proud to announce that it is now altogether yours!"—Pittsburgh Chronicle-Telegraph.

COLIC

A few drops of Mrs. Winslow's Syrup seldom fail to relieve Colic Pains. Mrs. Winslow's Syrup used for nearly 100 years, is made especially for infants and children. Keep it handy and use it for constipation, colds, stomach ache, teething and similar ills of children. Harmless. Contains nothing your own doctor wouldn't prescribe. At all druggists. Send for Mrs. Winslow's Diet Instruction Book for Baby. It's full of valuable information and it's FREE. ANGLO-AMERICAN DRUG CO. 75 West St., Dept. J.L. New York, N.Y.

QUICK RELIEF

MRS. WINSLOW'S SYRUP

"Brushing the Clouds From the Sunset"

An army of more than 1,200 aged preachers and widows look to The Relief and Annuity Board for relief benefits. An aggregate sum of \$125,000.00 was distributed to them last year. The average bi-monthly check was distressingly small.

More than 125 applications have been held for months on the deferred list. They need some help. They are old and infirm. Some are seriously ill. Their appeal is before the denomination.

The receipts from the churches for the calendar year 1930 were only 45% of the sum allocated to this cause by the Executive Committee of the Southern Baptist Convention.

Increasing applications and greater need on the part of our beneficiaries have been accompanied by decreasing receipts.

Baptists who can reenforce The Relief and Annuity Board ought to do it. Can you help? Will you?

The Relief and Annuity Board of The Southern Baptist Convention

1226 Athletic Club Building,

Dallas, Texas.

Thomas J. Watts, Executive Secretary.

Baptist Student Union

Carrol Hamilton, Miss. College,
President

Inez Hardin, Delta State, Co-Pres.

Clarence Carlson, Ole Miss V.-Pres

Zana Wilson, M. S. C. W., Editor

Address all communications to Box 1087, M. S. C. W., Columbus, Miss.

Guy Hathorn, State Teachers,
Treas.

Sybil Brame, Blue Mt., Sec.

M. S. C. W. HIGHLIGHTS

M. S. C. W. finds great joy in announcing to the state as a whole and to anybody in particular that we are now a department to ourselves in the First Baptist Church. Last week, we had seven of the finest Sunday School workers in our state and in the South, with us for a week. They helped us to plan and put through a College Department separated from the other departments of the Sunday School. The church has given us adequate room for meeting and holding separate classes. Miss Irene Ward is our superintendent and Miss Imogene Harrell the efficient associate-superintendent. We are indeed proud of the new move, and feel that it is going to mean much both to our own girls and to the local church. Now we have four well-organized classes rather than just the one lecture-class. We believe earnestly that such a move is going to help us reach First Magnitude in the next three months. Watch us!

Due to the examinations, we have been rather quiet in B. S. U. activities this week. We do plan as soon as they are over to get down to the real business of reaching First Magnitude and getting every Baptist girl at M. S. C. W. out to the unit organizations that are so worthwhile on our campus.

Miss Ward, our student secretary, is in Jackson this week for the Convention. We miss her, but feel that she is broadening her own life and helping to broaden others by her contacts there. We appreciate her value to other campuses and groups as well as ourselves.

M. S. C. W. along with every college in the South shares the enthusiasms over the new "Baptist Student". Don't you just love the cover—SEEMS almost like we were back in Atlanta.—Doesn't that sound just like Fred Forester?—Well will you look at Mr. Leavell and his gun!—Oh Dr. Gordon—don't you love him?—My, this is just like being back in Atlanta—

Such expressions are only a few indications that the BAPTIST STUDENT is a popular number on our campus this week, even though it is exam week.

On February 6, our State B. S. U. President, W. O. Vaught of Mississippi College, will represent us in Nashville, where all the state presidents are to plan for the several different state conferences throughout the state. Won't each of you B. S. U. members and alumni remember him in prayer as they meet? We want our conferences next fall to be just as telling factors in the molding of character as the one at Atlanta was. It is going to take prayer, planning, and working. Give your full share of each!

A. & M. SINCE THE HOLIDAYS

The A. & M. B. S. U. is the proud possessor of a B. S. U. Council room, obtained through the courtesy of the Y. M. C. A. Members are busily engaged in cleaning and decorating the room in an effort to put it in condition for early use.

The B. Y. P. U.'s have recently held their quarterly election and under a fine group of new leaders, it is expected that much fine work will be accomplished in the next few months.

B. S. U. STARTS NEW YEAR WITH BOOM

The council members gathered around the old fires for the first time in the New Year on Monday eve, January 5. "Keep the fires burning" was the sentiment that played over the heart strings of every one who sat in the shadows of the glowing embers of the past year's work and visualized in them the bright hopes of the future.

The chief, Mr. Carroll Hamilton, opened the meeting by asking for the revelation of any personal experiences in which God had especially manifested His power during the holidays. The meeting proper began with the leader, Mr. Chester Swor, taking his B. S. U. Calendar out and asking the others to do likewise. The council, under his direction, proceeded to make plans for the ensuing semester's work. Every event of importance, either religious or otherwise, was jotted down on the calendar on the date when it was supposed to occur. By means of this, greater cooperation, more prayer, better preparation, and more consistent effort is hoped to be secured. All plans were drawn up for the various unit organizations for the succeeding five months.

We're off with a bang! Cooperate with us. Pray for us.

Leo Green, Reporter,
Mississippi College.

Merry Christmas and a happy, prosperous New Year! These greetings come from the members of the B. S. U. Council of Mississippi College. We give you our best wishes and anticipate your prayers for our work.

The council gathered for its last meeting before the holidays on Monday evening at 6:45. All were enthusiastic over the holidays. The members unanimously agreed and pledged themselves to keep a certain time every day during the holidays in prayer for the work and in thinking about local B. S. U. problems and conditions. After a happy season of joy and entertainment and after a season of united prayer and thought we hope to come back with renewed vigor and increased zeal for the work. The council has already entered upon definite plans for each member during the coming year.

God has answered our prayers in an unlimited way during this semester.

ter. We desire the prayer and cooperation of every Baptist that we may launch out into realms of greater service than ever before.

Leo Green, Reporter
Mississippi College.

FINANCIAL STATEMENT OF THE FOREIGN MISSION BOARD

T. B. Ray, Executive Secretary

The Debt

The debt as originally set up Jan. 1, 1928.....\$1,145,729.74
To this was added the interest for the year 1928 amounting to..... 65,878.32

Total debt to be paid..... 1,211,608.06

Paid on the above—
During 1928 \$246,206.42
During 1929 227,537.32
During 1930 142,864.32 616,608.06

Amount of original debt at Dec. 31, 1930..... 595,000.00

On account of the great decline in our receipts during 1930, it became necessary to borrow large sums to provide for our current expenses. Since this debt on current expenses is a real obligation of the Board, it was decided to combine into one account the old and the new debt accounts. The combined account is:—

Balance due on "old debt" shown above \$595,000.00
New loans made during 1930..... 335,000.00
Amount of current liabilities over current assets 15,366.27

Total indebtedness of Board, Jan. 1, 1931..... 945,366.27

Why New Loans

The explanation of the necessity of making the new loans is:

The appropriations (budget) for 1930 were the same as for 1929. Our cash on hand, Jan. 1, 1930, compared with cash on hand Jan. 1, 1929, was.....\$19,706.15 Less
Our receipts during 1930 were.....264,721.87 Less
Amount due the 1929 debt fund brought over and paid during 1930..... 51,110.64

Total deficiency in available funds for 1930335,538.66

While this shows why we had to borrow the extra \$335,000.00, our books show that the total expenditures of the Board for 1930 were \$51,000.00 less than those of 1929. The extra borrowing was not due to extra expenses, but to the frightful drop in our receipts. We spent less and borrowed more because our receipts took such a tumble. The only way we can project our work for any year is on the basis of what we received the year before. This we did in 1930 and kept well within the limits.

These figures demonstrate that the great problem before us is to find enough money to meet our current expenses. In 1928 and 1929 we made steady progress in reducing our debt. We would have kept this up in 1930 if our people had given us enough to provide for our budget on current expenses. The simple

OPPORTUNITY FOR WOMEN

WOMAN to travel and appoint agents, food specialties. Salary and commission. Permanent. No investment. Experience unnecessary. We train you. Dwight B. McCurdy Company, 2711 Lincoln Ave., Chicago.

story is that Southern Baptists failed to give to our Foreign Mission Board last year enough to provide for its current appropriations.

Observations

While we lost some ground on our debt reduction during 1930, we should rejoice in the fact that during the three year period we have reduced the debt of the Board \$266,242.79.

Even with the necessity of borrowing so much during 1930, we are only \$154,767.62 worse off than we were on the first day of that year of hard times, that is to say, our total debt is only this amount more than it was January 1930.

There are only two ways of remedying our situation—one is by cutting appropriations more, the other is by increasing our income. Let us face these alternatives in the fear of God.

We cannot cut down more without doing most serious injury to the work. Believe us when we say that we have reduced the work to the minimum. Our appropriations are now down on a level with those of 1919, before the 75 Million Campaign was launched, but now we have 115 more missionaries to provide for than we had then. We cannot reduce expenses suddenly because our work is so wide-spread. Then we ought not to attempt to draw in more because the ability of Southern Baptists would make this unnecessary.

We should increase our gifts to foreign missions because the remarkable growth of our work in foreign fields shows God wishes us to go forward. The peculiar openness of the world to our message should incite us to wider efforts. Besides all this, we are amply able and ought to give more.

We have reduced the appropriations for 1931 \$280,000.00 below the appropriations for 1930, and will use every effort to effect other savings. But even this severe reduction which has cut our work to the quick in every field will not save it unless Southern Baptists give more for foreign missions. We cannot pay debts and provide for all our marvelously prospering work abroad without a definite increase in our income. This increase must come quickly too, or else some of our work must be sacrificed. We are conscious of the sympathy of the denomination and we know of its purpose to take care of our work, but our Board cannot wait long for adjustments. Its needs must be met day by day.

Southern Baptists, please hear us in behalf of your foreign mission enterprises. You have made it possible by your love and sacrifice in former years. We are certain you do not wish it injured now. Because we know this, we have even added to our debt in order to keep the work going. The Foreign Mission Board has used every means of effecting economies and of holding its expenditures within its receipts, and its members are willing to give sacrificially, but we will not beat a retreat.